SERMONS

PREACH'D

AT

ETON,

BY

JOHN HALES,

Late Fellow of that Colledge.

The Second Edition.

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The Texts of the Sermons.

LUKE xvj. 25.

Son, Remember, that thou in thy life-time receivedſt thy good things.

I COR. vj. 13.

— *Meats for the belly, and the belly for meats; but God ſhall deſtroy both it and them.*

GALAT. vj. 7.

— *Be not deceived, God is not mocked; For whatſoever a man ſoweth, that ſhall he alſo reap.*

MATTH. xxiij. 38.

— *Behold, your houſe is left unto you deſolate.*

1757:03

A Sermon Preach'd at *Shrove-tide* at *ETON-COLLEDGE.*

Luke xvj. ver. 25.

Son, remember, that thou in thy life-time receivedſt thy good things.

"Κω νεκρῶν κευθμῶνα καὶ σκότου πύλας—— Λιπὼν, ἵν' ἅδης χωρὶς ὤκισται θεῶν. That man of miſery, whoſe woful end occaſioned this diſcourſe in St. *Luke*, whence I have choſen out theſe few words as my ſubject to treat of at this time, much deſires that one from the dead might be ſent unto his brethren, to give them warning that they come not into that place of Torment in which himſelf was. May I not at this time juſtly ſeem to be that meſſenger? For me-thinks I come into the Pulpit, as young *Polydor* in the Tragedy enters the Stage, and may ſpeak unto you as he did unto his Auditors in another Language, *I come from the pit of the dead, from the gates of utter darkneſs, where the Devil hath his manſion far removed from God.* Firſt, the ſadneſs of the meſſage with which I come might eaſily tempt you to think ſo, as being very unwelcome to the ears of fleſh and bloud;

for, *ubi mors non est*, where shall we find rest? in what shall we joy, *if the good things of our life deceive us?* Certainly so disconsolate a piece of news could never come, but from some place of extreme sadness. Secondly, the unfitness of the time might help on well to this conceit: There is μέγα χάσμα, saith *Abraham* in this Scripture, *there is a great gulph betwixt you and us.* Beloved, the difference betwixt those two places here mentioned is not much greater, then is the distance betwixt my Text and this Time; for the time invites you to that, from which my Text affrights you: Eating, Drinking, Merry-making, *totum choragium Epicureum*, all the rest of this rich man's daily service, these are the subject of the time; but my Text pulls you by the ear, and bids you beware, lest even these good things (for so men commonly call them) may be amongst those things, which, when time comes, may draw after them this *Recordare*, Remember, you may be told, *Remember you had your Shrovetide*; for what else, I beseech you, was the whole life of this miserable man here, but in a manner a perpetual Shroving?

But neither the sourness of the message, nor any pretended unseasonableness of the times, must hinder us from communicating unto you what the Spirit of God shall put into our hearts. Let it be unwelcome, what then? Ὁ νοσέων δ' ζητέται τὸν καλλωπισμὸν, ἀλλα τὸ συμφέρον; Sick persons must not look for smoothing, and much-making, but for that which fits their malady. And if you plead intempestivity and unseasonableness, for this the Apostles rule must be my warrant, *in season, out of season.* Indeed *Solomon* tells us, that there is a season, a fitting time for all things; and our moral Books tell us of a vice which they call ἀκαιρία. *Intempestivity*, an indiscretion by which unwise and unexperienced men see not what befits times, persons, occasions. But, Beloved, the Ministers of God's word, who break to you the Bread of Life, are secure in this regard; they can never be in danger of any ἀκαιρία, *Intempestivity*, *indiscretion*, so the lesson they teach be true. We need not to stand removing and fitting our sails, all winds blow for us; for every good season is at all times, with all persons, upon all occasions, upon on occasion, profitable. Are you ignorant of your duty? it serves to inform you; do you already know your duty? it serves to commemorate

rate, and to make you record it; are you peccant? it ſerves to reprove you; are you innocent? it ſerves to admoniſh you, and teaches you prevention. Ἀεὶ γὰρ ἓυ πίπτουσιν οἱ Διὸς κύβοι, *Jupiter's dice*, we ſay, *always run fortunately*. The word of God, whereſoever, whenſoever, by whomſoever ſown, never returns back fruitleſs unto him that ſent it. St. *Bernard*, commenting upon the *Canticles*, takes occaſion much to bewail his Brother's death; and by reaſon of that digreſſion, delivers many profitable Leſſons concerning our common mortality. But one *Berengarius*, a bitter enemy unto him, ſcoffing at him for ſo doing, aſks him in ſcorn, *Quid funeri cum nuptiis? What hath a funeral to do with a marriage-ſong?* By his leave that made it, this was but a fooliſh queſtion; for indeed our Chriſtian ſongs are ſet to a muſick, in which there is no fear of diſcords. As it is ſaid of truth, *Omne verum vero conſonat*, All truths agree; ſo in our Chriſtian muſick, every note, bound it as you liſt, is ſtill in tune. Let therefore no cavilling *Berengarius* ask me, *Quid funeri cum nuptiis?* What hath a ſad Sermon to do with Shrove-tide? For, *cum volet Spiritus*, when the Spirit will, who as we hope, guides us in our choice, the pleaſant *Canticles* ſhall yield fit matter for a Funeral Sermon, and times of pleaſure and merriment ſhall well enough combine with ſad and melancholick diſcourſes.

Yet one word more, to fit my Text to my Auditors; a thing here ſomewhat the more difficult, becauſe of the manner of the phraſe, *Recordare quod recepiſti, Remember thou haſt received*: For memory is of things paſt and *recepiſti* is not of things in expectation, but of things already received by us. But we are yet in expectation, what ſhall befall us we know not; as yet therefore I cannot ſay as our Saviour doth, *This day is this Scripture fulfilled in your ears*; let that time never be: for, ſhould we ſtay to hear from *Abraham* a *Recordare, Remember*, it would be too late then to preach unto you: yet we muſt find a way to apply this Scripture to us, even for the preſent; and indeed it is not hard to do it. I have read in my Books of a Painter, who being deſired to picture an horſe wallowing in the duſt, painted him galloping; and being required why he did ſo, he anſwer'd, Turn the picture, and it will be as you would have it. Beloved, I come this day to give you a *Cave, Beware*, not a *Recordare, Remember*;

ber; to adviſe you that you beware how you receive your good things in your life, not to remember that you have done ſo. And this will I do without any wrong to my Text, for do but turn the picture, that which ſeems to gallop will wallow; do but alter the time, and *Recordare, remember*, will immediately become *Cave, beware. Ariſtotle* tells us, that expectation and memory are but the ſame thing; for what memory is in regard of things paſt, that expectation is in regard of things to come. Expectation is but memory antedated, and memory is expectation whoſe date is out. As it is betwixt expectation and memory, ſo ſtands the caſe betwixt *recordare, remember*, and *cave, beware: Cave* is but *recordare* antedated; what *recordare* is in regard of things paſt, that is *cave* in regard of things to come. Let us then turn memory into *wariness and prevention, and exprobration into counſel and admonition*; and forthwith you ſhall ſee, that *Recordare quæ recepiſti*, Remember that thou haſt received, will become *Cave ne recipias*, Beware that thou receive not; and ſo the Text will exactly fit us. So come I to the words, *Son, remember, &c.* I will branch them into two parts: Firſt, a preface, in the firſt word, *Fili, Son.* Secondly, the body of the words themſelves, *Remember thou haſt received, &c.* The words we will further divide, if need ſhall be, when we come to conſider of them. In the mean time we will conſider of the Preface, *Fili, Son.*

I have heard that *Abraham* was a great Scholar; what portion of Clerkſhip he hath otherwiſe and upon other occaſion expreſt, I know not; ſure I am that here he hath ſhewed us a wondrous piece of his Rhetorick: for, two things moſt contrary, ſweetneſs and bitterneſs, compaſſion and exprobration, in two or three words ſo ſtrangely coucht and mix'd together, I have not lightly found, *Fili & recordare, Son, remember*; two words near in ſite and place, but in ſenſe and power infinitely diſtant: *Son*, a word of bowels, mercy, ſweetneſs; a word in which nature and cuſtom hath ſumm'd up and concluded all which lies diſperſed in all the names of goodneſs. Contrarily, *Remember*, a word (as here it lies) of bitterneſs, of ſarcaſm, of exprobration: For, unto this miſerable man here in torments, what could have been more irkſome, then to be twitted with, and conſtrained to remember, his

his sometime happiness? Could he have learnt the art of oblivion, and quite forgotten that ever he was happy, his misery had yet been somewhat less. Never to have tasted happiness abates a great part of misery; but *fuisse felicem*, were there no other misery, yet this were misery enough, to have been happy. It was observed of *Domitian* the Emperour, that when he made a preface of mercy, it was a certain note he would use the greatest severity: Shall we conceive so of *Abraham*, that to his *Fili* he added a *Recordare*, to his preface of mercy he under-joyns a sentence of harshness and severity, so to adde misery to the enough already miserable, and increase his woe? Ἀφίςαμαι, ἀκέρδεια λέλογχε θάμινα κακηγόρως, Reverence to so great a man must teach us well to weigh, what we speak or what we think. Certainly thus to suppose, were much to wrong so excellent a person. If we shall a little enquire of the Learned, whence it comes that *Abraham* useth this gracious compellation of *Son* unto a damned ghost; some will tell us, that he doth it by way of retaliation: the man with whom he speaks had called him Father, out of complement therefore and formality he calls him *Son*. But this carries a countenance of courtship and levity. Others will say, that he calls him by the name of *Son*, because indeed he was so, though by the flesh onely; which proves the weaker side. But this had been unprofitable, neither from it could we have raised, for our use, any instruction. Others have thought that *Abraham* did this out of his natural goodness, and that he therefore used this gentle compellation of *Fili*, *Son*, to one utterly cast off, and to be now for ever left under the eternal wrath of God, to teach us this lesson, That in all cases, how desperate soever, unto all persons, though never so forlorn, unto the greatest delinquent, how sinful soever, yet still we must open some window, at least some small crevis, to let our goodness shine through. St. *Chrysostom* was the man that told me thus, and I must confess I believed him. *Me natura misericordem, Patria severum, crudelem nec Patria nec natura esse volunt*, saith the great *Roman* Oratour; Nature hath made me good, but my Countrey and the Publick good made me to be severe, but neither Nature nor my Countrey permit me to be cruel. *Abraham* here hath well exprest this, for *Fili* and *Recordare*, *Son*, *Remember*, they are no other then *Natura* and *Patria*: *Fili* comes from his bowels and natural goodness;

Recordare

Recordare is but occasion'd out of his duty to God and publick good: to teach us still to temper our necessary severity with some goodness; for, meer severity is nothing else but cruelty, which neither God nor Nature requires at our hands. The master of the feast in the Gospel, when he came in to his guests, and saw one there without a wedding-garment, though he saw he was constrain'd to pronounce a sharp and severe doom, yet he useth *Abraham*'s method, *Amice, Friend*, (saith he) *how comest thou hither? Fili, Amice, Son Friend*: Here is the true art of chiding, this is the proper style wherein we ought to reprove. A fair pattern for us, Beloved who in no case more mistake our selves then in this duty of check and reproof; *qui ita objurgamus quasi oderimus*, who are wont so to chide as if we hated, who think foul words to be but ornaments of speech, and enchase our discourse with bitter language as with pearls, and never think we reprove except we be contumelious.

Amongst the ancient *Roman* Inscriptions which are preserved unto posterity, I find one written upon a *Roman* Gentleman, where amongst other his commendations, it is recorded, *Nescivit quid esset maledicere*, he knew not how to speak contumeliously to any man: and I have heard it reported of *Philip* the Second, that famous King of *Spain* in our own memory, that he so wonderfully could contain himself, that in his whole life he never gave any man a harsh word. And indeed I have often wonder'd with my self, whether there were (not any necessary use, for that I know there is not) but any use at all of opprobrious and reviling language: If there be, it must be either in reproof, or in the administration of justice; if there be a third thing, my experience is too narrow to prompt me with it. But neither reproof, nor chastisement of justice require it, but are best performed without it. It cannot therefore stand either with our judgment, or with our goodness, to make any use of so useless, of so unwelcome a superfluity. *It hath been observed of the ancient Cornish Language, that it afforded no forms of Oathes*, no phrases to swear in. I should never think our Language the poorer, if it were utterly destitute of all forms and phrases of reviling and opprobrious speech. And what then can we conceive why any man should delight in the use of vile language? for it is so useless and so

ſo unprofitable a vice, that except a man did love a vice for its own ſake, he can give no reaſon why he doth affect it. On the contrary, the oppoſite quality is, firſt, a moſt welcome virtue; for nothing more ingratiates us with men then that bleſſing of *Nepthali*, *eloquia pulchritudinis*, gracious language, *quæ ne illos quidem quos damnat offendit.* Secondly, it is ſo cheap a virtue; Good words are afforded at the ſame price that evil are. Laſtly, It is a prevailing and a winning virtue, even in civil actions. *I know you have heard the parable of the North-wind and the Sun; the Wind with all his raging and bluſtring could not make the way-faring-man lay down his cloak; but when the Sun had diſplayed his beams, ſent forth his heat, and wrought a while upon him, he makes him retire to the ſhade, and unbrace himſelf.*

Beloved, as we much deſire to be the ſons of *Abraham* the faithful, ſo let us no leſs deſire to be the ſons of *Abraham* the good: And if we will be the ſons of *Abraham*, then let us follow our Saviour's counſel, and do the works of *Abraham*; let us ſtrive on all occaſions ſome way or other to expreſs our goodneſs, and uſe no more ſeverity then we muſt needs. *Abraham* could not releaſe this poor man of his pain, he could not ſo much as procure a mitigation of it, he found no means to provide him a drop of cold water; yet he found a way to expreſs his goodneſs, and affords him a *Fili*. Love, you ſay, will creep where it cannot go; it will expreſs it ſelf in ſmall matters, where greater will not permit. This courteſie of *Abraham* was the leaſt of all; yet what of that? The leaſt is enough where the leaſt is all that can be had. Though it do no ſervice to the party for whom it is intended, yet it doth him ſervice that affords it: For, in all our actions we muſt conſider, not onely what is good for others, but what becomes us to do, though no benefit accrue to others.

The Pſalmiſt tells us, that *the mercy of God is over all his works*; and I infer, therefore over his works of judgment too. And who knows then, whether or no the very damned ſpirits have not ſome taſte of his goodneſs? Let us imitate God and *Abraham*; and love we our goodneſs ſo well, that even the moſt undeſerving creature may have ſome experience of it. If we cannot relieve him, yet it ſhall be ſome part of goodneſs to give him a

Fili, to give him good words; that, as Gods, ſo our mercy too may be over all our works. The very faults of men, though they deſerve correction, yet withall they deſerve pity; and therefore though they demand juſtice, yet they exclude not goodneſs, but even naturally call for it. *Horace* the Poet tells us of a Painter, who having a good faculty in painting a Cypreſs-tree, delighted on all occaſions to ſhew his ſkill there; inſomuch that being requeſted to expreſs a ſhipwrack, he aſk'd if he ſhould paint withal a Cypreſs-tree. Beloved, let our occaſions be as different as the Sea and a Cypreſs-tree, yet, if we love our art of goodneſs, as well as he did his art of painting the Cypreſs, *erit locus etiam hnic cupreſſo*, there will be room enough to expreſs it, if we ſhall be willing to lay hold of the occaſion. So from the Preface I come to the words, *Remember thou haſt received thy good things, &c.*

You may remember I begg'd leave of you ere while, for the better uſe and application I am to make of them, to change the words; and as the crafty Steward in the Goſpel, who adviſ'd the Creditor to take his Book, and inſtead of an hundred to write down fifty; ſo I adviſed you inſtead of *Recordare*, Remember, to write *Cave*, Beware. For, as the Apothecary, when he finds himſelf at a loſs, and cannot procure the Drug he would have, takes ἀντεμβαλλόμενον, a *quid pro quo*, as they call it, another Drug or Simple that ſhall be of the ſame, or the like force, to cure the diſeaſe; ſo fares it with me, who now am to cure a ſpiritual diſeaſe in you; *Recordare*, as it lies in my Text, can never cure you: if it could, then might our rich man here have hope to recover heaven; for *Abraham* applies to him long ago. For your uſe therefore, I am conſtrain'd to lay by *Recordare*, Remember, and take in *Cave*, Beware, for an ἀντεμβαλλόμενον, a *quid pro quo*, becauſe it ſerves beſt for the cure I have in hand: that therefore you may not hereafter, when it is too late, hear from *Abraham*, *Recordare quod recepiſti*, *Remember thou haſt received*, let me intreat you this day, whil'ſt it is yet time to hear from me, *Cave ne recipias*, Take heed thou receive not thy good things in thy life: For, practiſe but this *Cave*, and you ſhall never hear of *Recordare*; but if *Cave* come not in time, you muſt unavoidably expect a *Recordare*. Read we therefore our Text thus, *Cave*, Beware

ware thou receive not thy good things. Now, Beloved, this word *Cave*, Beware, though in place and ſituation it reflect onely upon the word *Recipias*, Receive, yet indeed it hath immediate influence upon every word I read. Firſt, here is the word *Recipias*, Receive, here's a *Cave* put upon that to your hand: In ſome ſenſe therefore or other you may not receive the good things of this life, otherwiſe why is it caſt in this mans diſh that he received them? The next word is, *tua bona*, thy good things: *thy*, put a *cave* there too; for indeed they are not thine. When we call the things of the world *ours*, ours is but a word of uſurpation; we peradventure may be ſome emphyteuticaries, or farmers, or uſufructuaries; but the propriety is in another perſon. The next word is, *bona*, good things, *good*; put a *cave* there too: adviſe well how you call them *good*. Were our rich man aſk'd what now he thought? I perſwade my ſelf he would paſs another cenſure of them; for how good ſoever they were in themſelves, yet to him they were not good. I have heard of a Statue of *Venus* ſo cunningly framed, that as men came toward it, it ſeemed to ſmile, but as they turn'd from it, it ſeemed to frown. The things of this life are ſomewhat akin to the Statue of *Venus*, as they come toward you they ſmile upon you, they are good; but as you turn from them, or they from you, many times they frown, they look with another countenance. The next word is, *things*, *good things*; put a *Cave* there too. Take heed how thou calleſt them things; for indeed they are not things, but *nothings*. The laſt word is, *thy life*; *Life*, put a *Cave* there too. Take heed how thou call this preſent ſtate of things, *thy life*. Nature taught *Euripides* the Poet to aſk this queſtion, *Who knows whether to live be to die, and to die to live?* But grace taught St. *Paul* to anſwer it, *Now we live not, for our life is hid with Chriſt in God.* So I return to reſume the words again, and to conſider a little more largely of them, *Cave ne recipias*, Take heed you receive not.

Quid Audio? What is this I hear? Muſt I not receive the good things of this life? If either right of patrimony and inheritance devolve them to me, or ſome caſual providence of God caſt them upon me, or my labour and induſtry wooe and win them, muſt I bid defiance, and ſhut the doors againſt them? Is this precept here like to the command of old *Euclio* in the Co-

medy, who wills his ſervant to keep his doors ſhut, and open to none, *ne ſi bona quidem fortuna venerit*, no though good fortune her ſelf ſhould come and knock? Beloved, here I am *in bivio*.

For anſwer to this queſtion; It is reported of *Ariſtippus* the famous Philoſopher, that travelling over ſome parts of *Africk*, with his ſervants over-laden with gold, when they complained of their burthen, and told him that they were ſo loaded, they ſhould never reach their journeys end; he bad them lay down their burthens, and take up ſo much as they thought themſelves conveniently enabled to bear, and leave the reſt *proximo occupanti*, to the next that came that way. From this example I draw my anſwer; Wouldſt thou know whether thou ſhouldſt receive the good things of the world? Try thy ſtrength; art thou able to confront occaſions, to converſe amongſt men, to wreſtle with temptations, and take no foil? In a word, Art thou able, with the three in *Daniel*, to go through the fire, and come out untouch'd? Do as *Ariſtippus* ſervants did, take up thy gold, receive the bleſſings that offer themſelves, entertain them, welcome them. On the contrary, art thou weak, or ſuſpecteſt thou thy ſtrength? will fears, or hopes, or pleaſures over-maſter thee? canſt thou not touch pitch but thou muſt be defiled with it? Then do as *Ariſtippus* ſervants did, leave thy gold behind thee; theſe goodly glittering things, refuſe them, though they drop into thy lap. Breifly, two ways is this queſtion anſwered: Haſt thou ſtrength of mind? receive them; haſt thou not? refuſe them. The firſt is the wiſeſt way, the ſecond is the ſafeſt; He that receives them doth well, but he that receives them not doth better. I will begin with the firſt; *Receive them.* I know that this ſeems a Riddle unto you, for my Text ſeems to command you not to receive them; and I have told you, that one way to put this precept in uſe, is to receive them. This is true, receive them we may, but yet ſo as if we received them not. Many of the Saints of God, yea, *Abraham* himſelf, received large portions of the good of this world: and how then ſhall they, with *Abraham* himſelf, avoid this bitter exprobration of *Recepiſti, thou haſt received*, but that ſome way or other even they that have received them, may juſtly be ſaid not to have received them? *Julius Cæſar*, when he had conſidered of his eſtate, and ſumm'd it up, and found for

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how great a sum he was in debt, beyond what he was worth, he merrily said, *Tantum me opportet habere ut nihil habeam*, So much must I have that I may give every man his own, and my self have nothing. As *Cæsar* found a way to have much, and yet to have nothing; so thou must find out a way to receive much at the hands of God, and yet to have received nothing: For whatsoever it be that thou hast received from God, thou art but in debt for it, thou art but intrusted with it; look what it is thou hast, and say unto thy self as *Cæsar* did, So much I have that I may have nothing. In debt, I say, thou art for all thou hast; and wilt thou know who are thy creditors? even every man that needs thee. The hungry man begs at thy gate, he is thy creditor, thou art in debt to him for his dinner: The naked man in the streets, he is thy creditor, thou art in debt to him for his garment: The poor oppressed prisoner, he is thy creditor, thou art in debt to him for his relief: The wronged captive he is thy creditor, thou art in debt to him for his redemption. Be then like the widows oyl in the Book of *Kings*, run as long as there is a vessel to receive thee; pay all these thy debts, and leave thy self nothing, and lo, thou hast found the wonderful art of receiving much at the hands of God, and yet receiving nothing. Had our rich man here done thus, he had never heard of *Recepisti, thou hast received*; for, to receive here is not to take that which God offers, but to impropriate, to enjoy alone the gifts of God, either by dispending them on thy self, or thy vanities, or locking them up, and neither enjoying them thy self, nor suffering any other so to do; by making them *bona tua*,, and placing thy felicity in them; this is to receive. Thou sitteſt at thy full table, and crams thy self with meats and drinks, whilst *Lazarus* starves at thy gate, *Recepisti*; thou clad'st thy self with superfluous and gaudy apparel, whil'st thy naked Brother freezes in the street, *Recepisti*; thou refreshest thy self with dainty restoring Physick, whil'st the sick indeed perisheth for want of care, *Recepisti*. Take heed, every vanity, every superfluity, every penny that thou hast mis-spent to the prejudice of him that wants, when the time comes, shall cry out unto thee, *Recepisti, Thou hast received*. On the contrary, *Recepisse, sed non tibi*, to have received, but not unto thy self, to have spent thy self for others good; he that doth thus, to him there can be no more objected a *Recepisti*, then there

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can unto the Sun that he received his beams, which he hath communicated to the world; or to the Fountain, that it received its springs, wherewith it hath watered the earth for which it was given.

Erewhile, when I considered the words in particular, I advised you to put a *Cave* upon the word *thy*, *thy good things:* for indeed here is the πρῶτον ψεῦδος, here is the ground of all abuse and errour, that we take upon us to think and call any thing ours. For now we think, by and by we may infer, *May we not do with our own what we list?* we think we are ἀνυπεύθυνοι, no action of account lies against us, we fear no *Recepisti*. Beloved, there is more danger in the use of that word then you are aware of; *Ours*, *Mine*, is a gross, a crass, a secular term, easily taken up by worldlings, by better men not so easily. When *Laban* had overtaken *Jacob*, and began to chide with him, *These daughters*, saith he, *are my daughters, these children are my children, these cattel are my cattel, and all that thou seest is mine.* *Jacob* had done enough to style them his, he had bargain'd, he had served, he had watch'd, he had sweat, he had freezed for them; and yet he would not take up that word, nor count any thing his. *Nabal*, a man of the same letters, and of the same garb and quality with *Laban*, when *David* sent unto him to require relief of him, speaks in the same *Sibboleth*; *Shall I take*, saith he, *my bread, and my water, and my flesh, which I have killed for my shearers, and give it unto men whom I know not?* Neither is it any wonder that they thus speak; for this is the language which they learnt of their father, of their prince, of their god, even the prince which ruleth in the air, the god of this world, the devil; for, he setting upon our Saviour in the Gospel, courts him in the same manner; for, shewing him all the Kingdoms of the earth, and the glory of them, he tells him, *All this is mine, and to whom I will, I give it.* He lies, I doubt not, when he thus spake, (but that's no marvel) yea, and all those who take up the dialect, are no whit truer of their word. If the tongues of the children of Light have sometimes tript that way, and fallen upon some of the same language, it is but out of contagion, an errour of conversation, such as befell *Joseph*, who conversing with the *Egyptian* Courtiers, learnt of them to swear by the life of *Pharaoh*: For, as walking in the Sun discolours us,

so

so walking in spiritual darkness will bring upon us swarth and blackness. But the sons of God in their better thoughts speak in another dialect: When *David* had with great providence, with great hazard of person, treasured up much for the use of the House of the Lord, and was now come to dedicate it, and offer it up unto God, he dares not say, *Mine*, but τὰ σά, ἐκ τῶν σῶν, *thine, out of thine own* we present unto thee. Now whereas the holy Ghost is pleased here to use the phrase to the rich man, and call them *bona ina*, *thy good things*, this is but an Ironie and scorn; for, as they were originally, so still continue they to be Gods, if abuse do not alter the property, for it is abuse onely that makes them to be called *ours*: as the Poet told his friend, *Quem recitas meus est, &c.* The Book, my friend, you read is mine; *Sed male dum recitas incipit esse tuus*, but if once you read it amiss, it's now *yours*, and no longer *mine*. We read in the Book of *Joshua*, that the gold and silver which was in *Jericho* was all Gods, and was to be brought into his treasury; but when *Achan* had once purloin'd a part of it, and endeavour'd to turn it to unlawful ends, God owns it no longer, but it is brought forth and burnt, and buried with him, and no more thought worthy to be employed in holy use. Parallel to this is there a notable example in St. *Hierom*, for he writing of the Monks of *Egypt*, reports of one of them, that labouring with his hands, and living without scandal, at length he dies: and when the Brethren came to do their last duty to him, they found about him, as my Authour tells me, *centum aureos*, which was of our money about fifty pounds; and musing much to find there such a summe, and long consulting what to do, at length they all agreed in this, they took the party and laid him in his grave, and laid his money by him, with this farewell, *Argentum tuum tecum in perditionem*, Thy money perish with thee. It seems therefore that things abused either to superfluity and wantonness, or to covetous and unprofitable ends, are no longer fit for God, or good mens service; therefore they perish with the abusers. Use them as God requires, and they remain still Gods; *non recepisti*, thou hast not received them, they are not thine: Abuse them once to folly or avarice, God owns them not; *recepisti*, thou hast received them, and made them *tua bona*, thy good things, by abusing them.

Yet

Yet that we may descend a little more particularly into this question of propriety, wouldst thou know indeed what it is *quod possis dicere jure, meum est*, of which thou may'st justly say unto thy self, It is *mine?* Examine thy self, find out thine own measure, so much as thou needest is *thine*, the rest thou art but entrusted withall for others good. That part of the beam of light which shines in thine eye is thine, all the rest is anothers; that which thou eatest to suffice thine hunger is thine, all the rest is thy neighbours; that water which thou drinkest of thy well, is thine, all the rest is *occupantis*. If thy Barns and Storehouses, thy Wardrobes, thy Treasuries, imprison and detain any thing, thou art but a common enemy, and offendest against a common profit. Τῦ πεινῶντός ἐστιν ὁ ἄρτος ὃν συ κατέχεις, τῦ γυμνητεύοντος τὸ ἱμάτιον ὃ συ φυλάσσεις ἐν ἀποθήκαις, τῦ ἀυποδήτυ τὸ ὑπόδημα ὃ παρά σοι κατασήπεται, τῦ χρῄζοντος τὸ ἀργύριον ὃ συ κεκρυμμένον ἔχεις, ὥστε τοσούτοις ἀδικεῖς ὅσοις παρέχειν ἐδύνασο. It is the bread of the hungry that thou detainest, it is the garment of the naked that thou lockest up in thy Wardrobe, it is the shooe of the bare-foot that rots by thee, it is the poors money, and the talent of thy Lord which thou hidest under the ground; look how many thou hast not furnish'd, so many hast thou wronged. It is well that the providence of God hath left in common the light, the heat, the influence of Heaven, *& omnibus undamque auramque patentem*; for, if some men had their will, even these should suffer incloſure and restraint, neither should we freely enjoy the benefit of light and air. For, I know not how it falls out, that whereas there are two pages, two parts of every account, the Receipt, and the Expence, there is a reigning madness amongst men to increase their Receipts, whilst in the mean time they are secure of their Expence; whereas it is the Expence that most concerns us; for what we shall receive is in the care and will of our Master, but all our care and providence is seen in our Expence. Now I know not how it comes to pass, that many seem to lessen the reputation of thrift and good husbandry with God, and therefore they treasure and lock up their Receits, as if they thought to clear their accounts, and save themselves from a *Recepisti*, by returning God his own again. But the account with God is in one circumstance very different from that with men;

men; the Steward that hath received his Lords money, when he comes to his audit, if he repay what he hath not expended, he hath his acquittance, and all is well: But in our great *Audit* with God there is no refunding, all muſt be diſpended. Could we pay back again our Lord's money which we have not laid out, yet ſtill the account depends, ſtill we are in danger of a *Recepiſti*; for nothing clears our accounts with God but pariation of Expences with Receipts, God's account muſt have no remain. Secular thrift is ſeen in ſaving, but divine thrift is beſt ſeen in ſpending: Whether therefore thou ſpendeſt amiſs, or whether thou ſaveſt amiſs, thou art ſtill liable to a *Recepiſti*.

THE SECOND SERMON.

1 Cor. vj. 13.

Meats for the belly, and the belly for meats; but God ſhall deſtroy both it and them.

WHat then remains but that we take that counſel which St. *Ambroſe* gives us, *Tanquam defuncti omni terreno te abdica negotio; contemne vivens quæ poſt mortem habere non poteris.* As if you were men already dead, ſequeſter and ſeparate your ſelves from earth and earthly things: Scorn that whilſt you live, which you cannot be owners of when you are dead. If we were to make choice of ſome friend and companion whom we would endear unto us, with whom, as the *Pſalmiſt* ſpeaks, we were to take ſweet counſel together, and walk in every place as freinds; if we could undoubtedly foreſee that after all our expreſſions of love and courteſie to him, at the laſt he would forſake us, would we admit him into our boſome, partake him of our counſel, and make no end at being at coſt, and

and beſtowing favours on him? Beloved, not onely meats and the belly, of which here St. *Paul* ſpeaks, but even all the goodly things of the world, which we wooe with ſo much affection, purchaſe with ſo much labour, retain with ſo much fear, entertain with ſo much expence; all theſe, if at length they betray us not, if they abuſe us not, if they pay us not home with eternal infamy and death, yet we know for certain that at laſt they will, they muſt forſake us. What madneſs then is it to entertain with the expence of ſo much affection, ſo much time, ſo much labour, ſuch unthankful gueſts? But let us fall off from this ſo general a ſpeculation.

Theſe words which I have read ſeem to come toward us, like the man that rid upon the pale horſe, in the vj. of the *Revelation*, and hell followed him. Here are *meats and the belly*, the burthen and the beaſt, the horſe and the rider; but death and deſtruction follow them at the heels, it behoves you to take heed how you entertain them. When *Cæſar* was coming out of *France*, and now advancing towards *Rome*, the Senate and Magiſtrates ſend him word, That if he would be welcome there, he muſt diſmiſs his companies and followers. Beloved, here now addreſs themſelves unto you *meats and the belly*; let their welcome be no other then *Cæſar*'s entertainment, let them diſmiſs their followers; if you admit them upon other terms, be ſure you ſhall entertain with them death and deſtruction. There is in the Roman Story a ſtrange relation of the *Equus Seianus*, a horſe of one *Seius*, a Gentleman of *Rome*, excellent for ſhape, and colour, and pace, but unfortunate; never any man owned him, but came to ruine; *Seius*, his firſt maſter, is beheaded; next *Dolabella* periſhes in a battel; *Caſſius* the next, he murthers himſelf at *Philippi*; and *Antony*, his laſt maſter, died a miſerable death. The belly is indeed the true *Equus Seianus*, no man ever entertain'd him but it ruin'd him; for, ſtill the laſt ſhot, the laſt reckoning can never be diſcharged but by the death of the entertainer. The Ark of God, though whil'ſt it was abroad in the land of the *Philiſtines*, it plagued every one that medled with it, yet when it was at home in its own land, it brought a bleſſing to him that gave it houſe-room: But as for the belly and meats, it ſeems they have no proper countrey, no home, no place gains a bleſ-

ſing by them; for even in this world, which is their native ſoil, they muſt be deſtroyed; and as for the true *Canaan*, which is above, there they have no place at all.

I will not ſtudy out, as the manner is, any curious diviſion of theſe words. The holy Ghoſt hath here joyn'd the belly and meats together, and God hath entail'd deſtruction unto them both. Thoſe whom God and the holy Spirit hath thus tied, I will not go about to divide: *Pereant res perditæ*; *Belly, Meats, and Deſtruction*, all here go hand in hand, and let them ſo go undivided. And no marvel, for to keep the belly within bounds, there is nothing of power ſufficient but deſtruction. *The tongue* (ſaith St. *James*) *is an unruly evil.* Beloved, the tongue is not a more unruly evil then the belly; it is the fourth daughter of the Horſe-leech, unſatiable, ever more crying, Give, give; a rigorous creditour, which every day receives, and every day demands a tribute of meats, and drinks, and pleaſures, and the like: which way ſhall we go about to tame it? Firſt, it is not reaſon that can rule it: It was the ſaying of old *Cato*, *Venter non habet aures*, The belly hath no ears; now it is a vain thing to endeavour to perſwade with that which hath no ears. Secondly, it is not time that can over-maſter it; for *Vitia ventris non modo non minuit ætas, verum etiam auget*; The vice and evil of the belly, intemperance in meats and drinks, is no way moderated, it is exaſperated and encreaſed by age. Thirdly, it is not the conſideration of coſt and large expence that can reſtrain it; for it is a ſolemn maxim in the ſchole of gluttony, οὐδεὶς δυσώνης χρηστὸν ὀψονεῖ κρέας, A near and hard and hucking chapman ſhall never buy good fleſh. The belly and money eaſily part; *Eſau* will forego his birth-right, his honour, rather then loſe his dinner. *Paulus Jovius* reports of a Captain, one *Hugucchio*, that loſt two Towns, onely becauſe he would not break his meal; for, being invited to a publick Feaſt, and receiving tidings of a revolt intended, he neglected and let ſlip the occaſion, onely becauſe he was loth to loſe his ſhare of a liberal dinner. Fifthly, it is not policy nor wiſdom that can over-reach it. *Solomon*, the moſt politick and wiſeſt man that ever was, proſtitutes his learning, wit, wiſdom, and all, to that baſe and ſordid appetite. Sixthly, it may be ſickneſs and fear of death may ſeem to ſpeak to the belly with ſome authority,

rity, and bear ſome hand over it. *Demades* the Oratour was wont to ſay of the *Athenians*, that they never came to conſult of peace, *niſi atrati*, but in blacks and mourning; by which he meant, that that people, till war had brought ſome extreme inconvenience upon them, and ſwept away their citizens, their friends, their kindred, would never think of peace. As the *Athenians* did by peace, ſo we do by temperance; we never bethink our ſelves, or conſult of moderate diet, *niſi atrati*, but in blacks and mourning, when our folly and intemperance hath caſt us into ſome diſeaſe, and affrighted us with fear of death and deſtruction. And yet even this, though it be the ſtrongeſt, cannot much prevail with the belly; for how many do we ſee that in the midſt of their ſickneſs and of death, yet cannot forget their trenchers? As they have been wont, *molliter valere*, to be dainty in the time of health, ſo will they endeavour *delicate ægrotare*, to be delicious in their ſickneſs; *vinum aut frigidam concupiſcunt, & deliciarum patrocinium in accuſationem non merentis ſtomachi habent*, ſaith *Cornelius Celſus*; they deſire to pleaſe their intemperance with meats and drinks which hurt them, and put off the fault of a wanton appetite with pretence of a weak ſtomach. When *Philoxenus* the *Epicure* had fallen deſperately ſick upon glutting himſelf on a delicate and coſtly fiſh, perceiving he was to die, he calls for the remainder of his fiſh, and eats it up, and dies a true Martyr to his belly. By this time you ſee, I hope, why it pleaſed God thus to yoke the belly and meats with death and deſtruction. Other paſſions in us find ſomething that can ſubdue them, that can root them out: Fear and Anger, they will yeild to time and reaſon; Luſt will abate with age and abſtinence; onely the inceſſant appetite to meats and drinks is unconquerable, except it be by death, or extreme ſickneſs, which is the way to death. This is a devil which no faſting, no prayer can caſt forth, not time, nor reaſon can extinguiſh. The Leſſons therefore which I will raiſe from theſe words, ſhall not ſpring from any diviſion of them; I will conſider them all in a lump, and out of this, that God hath irrevocably and without repreive, doom'd both belly and meats unto deſtruction, I will fall to conſider of ſuch reaſons as ought to be of force with us, to wean our heart and love from theſe things, which muſt at length moſt certainly periſh.

Yet

Yet ere I paſs away to that part of my meditations, give me leave to make this *Quere*, Whence it is that St. *Paul* paſſes this ſentence of deſtruction upon the belly? Shall not the belly run the ſame fortune with the reſt of its fellow-members? When all the reſt of the body ſhall be raiſed from the grave to immortality, ſhall the belly alone lie rotting for ever in the duſt? Or, if it riſe again, wherein then doth this ſentence of deſtruction ſtrike at the belly more then any other part? For, it were no good congruity to expound it of the common mortality in which all the members have alike their ſhare. For anſwer; At that laſt and great and joyful day, when all that are in the monuments ſhall hear the voice of God, theſe bodies of ours (every ſeed his own body) ſhall come out of their graves, with all their parts entirely as now they are; altered indeed, I confeſs, in quality, in agility, in glory and ſplendor, in impaſſibility; but in ſubſtance, and in all eſſential properties numerically the ſame. The deſtruction therefore which St. *Paul* ſentences the belly unto, concerns not the ſubſtance, (for in this reſpect the head, the hands, the belly, the feet, all the members are in like ſtate) but onely the uſe. The reſt of the members of our body ſhall not onely riſe the ſame in ſubſtance, but ſhall remain the ſame in function and uſe: Theſe feet ſhall ſupport us, with theſe hands ſhall we handle the Word of life, with theſe eyes ſhall we ſee him, with this tongue, theſe lips, and no other, ſhall we praiſe and magnifie him for ever: But the belly, and ſuch parts as in uſe depend from it, ſhall indeed riſe and remain the ſame in ſubſtanee, but their function and uſe ſhall for ever ceaſe; for, it is not onely true which our Saviour ſpeaks, *They ſhall neither marry, nor be given in marriage*; but neither ſhall we hunger, nor thirſt, nor receive nouriſhment, nor concoct, nor digeſt; which all are the proper uſes of the belly in the time of our mortality. Ariſe therefore ſhall our members from the duſt and rottenneſs, and though not all *quoad uſum*, for uſe and function, yet all *quoad complementum corporis*, to make the body entire and complete. And ſo I come to fall upon thoſe meditations at which I but now pointed.

Meats for the belly. Eating was the way by which ſin firſt came into the world: I think I may ſay the firſt eating begat the firſt ſin. If I miſtake, the ancient Fathers of the Church have led me

me into errour; for in their Homilies and Exhortations unto Faſting, nothing is more frequent with them then to fall foul upon our firſt Parents, becauſe they brake their faſt too timely, and amiſs, where they ſhould not. So that it ſeems eating and ſin are twins, born at the ſame time, and at the ſame birth. Had *eating* bred no other ſin but this, yet this one, which was the provoker of God's wrath, which expell'd us from Paradiſe, which brought a curſe upon our ſelves, and all the world beſide, which had laid us for ever in duſt and rottenneſs, if the Son of God had not come himſelf to redeem us; this one I ſay had been enough to have taken from us all appetite to meats, and bound us to a perpetual Faſt. For, if *Ahab* fell down upon his bed, and refuſed his meat, becauſe *Naboth* would not give him his Vineyard, how much more might our firſt Parents have bound themſelves to a perpetual fullenneſs and abſtinence, that thus by eating loſt a far fairer Garden then that of *Naboth*? But, Beloved, as Sin and Eating were born together, ſo, like loving twins, they walk on hand in hand; for look to the next ſin, to that of *Cain*, and ſee if eating have not a hand in that too; for, whence came it that *Cain*'s Sacrifice was not accepted? *Male diviſit*, ſay the Ancients; and ſome have thought that the *Hebrew* Text ſaith ſo too, he made an ill diviſion betwixt God and himſelf; for whereas *Abel* brought of the fatteſt and the beſt, and offered them to God, *Cain* thought worſe and meaner were fit enough for God; the beſt he kept for his own diet. Go we forward, and take notice of the ſins which drew the floud upon the world, and we ſhall find that *eating* was not behind in helping them on. The Scriptures point out two ſins unto us, *Oppreſſion* and *Luſt*: Intemperate luſt is the inſeparable companion of intemperate eating; *Nunquam vidi continentem quem non vidi abſtinentem*, Seldom have you ſeen one continent that is not abſtinent. We have thus far ſurveyed one world, and the ſins of it, and we have found that eating is ἐν πρώτοισι καὶ πύματον καὶ μέσσον, the firſt ſin, the next, the laſt; all thrive by the favour of intemperance in meats, or drinks, or both. But now we have a new world, clean waſh'd; what is it which now brings ſin upon *Noah*, the father of the ſecond world? even the ſame in a manner which brought it upon *Adam*, the father of the firſt; *Adam* ſinned by eating, *Noah* by drinking: *Eating*, *Drinking*, no great matter to chuſe, both are *gula*, both are the intemperance of

of the mouth, and taſte, and belly; and both intended here by St. *Paul* under the name of *Meats*. *Veriſimile non eſt ut quis dimidiam gulam Deo immolet, aquis ſobrius, cibis ebrius*, ſaith *Tertullian*: As therefore *Tertullian* acknowledged a drunkenneſs in *meats*, ſo is there gluttony in *wines* and *drinks*. So then, as by the mouth and belly ſin comes into the new world, ſo it goes on; for, the ſin next ſpecified in Scripture is that of *Sodom*, and the five Cities: Would you know what ſins they were? the Prophet will tell you, *Idleneſs, and fulneſs of bread*: He adds not Luſt, for he needs not; that follows naturally upon the former, *tanquam vara vibiam*. Idleneſs, Fulneſs, and Luſt, they are a three-fold cord, twiſted by the devil, and hardly untwined and ſevered by any man. *Mens enim otioſi nihil aliud cogitare novit niſi de eſcis & ventre*, ſaith *Caſſianus*; *The mind of an idle perſon runs upon nothing but his belly and meats*. No ſooner were the *Jews* freed from the Egyptian bondage, and now began to be at leiſure, but forthwith, *Agape in cacabis fervet, fides in culinis calet, ſpes in ferculis jacet*; All their meditations are fix'd upon the fleſh-pots of *Egypt*, their devotion is ſpent upon Onions and Garlick, and thoſe other Egyptian Deities. Now the belly once filled, you need not doubt what follows: *Repletus venter facile deſpumat in libidinem*; *A full belly eaſily diſſolveth and diſchargeth it ſelf by luſt*. *Xenophon*, diſpoſed to trifle away ſome of his ſpare time, writes an idle diſcourſe, which he calls his συμπόσιον, his Banquet; where, after much impertinent talk, for the cloſe and upſhot of the meeting, he brings in, for the farther chearing up of his company, two young Boys acting *Bachus* going to bed to *Ariadne*; which they did in ſo groſs, ſo unſeemly, ſo looſe a manner, that by and by (ſaith my Author) all that were married haſted home to their wives, and the unmarried vowed they would not continue long ſo. Lo here the true iſſue of intempeſtive comeſſation and compotation, for ſurfet and luſt dwell never far aſunder. And therefore the Apoſtle St. *Paul*, when he had forbidden the Romans *rioting and drunkenneſs*, he immediately adds unto them, *chambering and wantonneſs*; *Appendices ſcilicet gulæ, laſciviæ & luxuriæ*, as *Tertullian* upon thoſe very words doth note; *Wantonneſs and luxury are the complement of riot and intemperance*. By all this which I have delivered, I ſuppoſe by this time that your ſelves can conclude, what care and watch we ought to hold over our

meats

meats and drinks; for, if eating were the door which firſt admitted ſin, if it hath been a perpetual fomenter and nouriſher of ſin, we can do no leſs then to *ſet a watch upon the door of our lips*, not onely to beware what goes out, but what likewiſe goes in there. Unſkilful Fencers will be ſure ſtill to remove their ward there where they have once received a blow, though they ſuffer ſome other part to lie open: It were a great ſhame for us, if having ſo long combated with the Devil, and received ſo many blows by incautelous eating, we ſhould not have ſo much wit as young and unſkilful Fencers have, remove our ward thither. Yet I will endeavour to bring certain reaſons, farther to move you to keep diligent ward about that action.

And firſt, the errour and intemperance of eating is cloſe and retired, it is not ſo eaſily diſcovered, and ſo moſt-what eſcapes reproof. This ſecurity, as it is a great enticer to the vice, ſo ſhould it ſtir us up the more to be watchful over it. The vice of drunkenneſs preſently betrays it ſelf, *crimen vultu inceſſuque fatetur ebrius:* The gate, the look, the ſpeech, the colour of the countenance, all theſe betray the drunkard, and lay him open to ſhame and reproof. Hence it is, that fits of ſurfeit upon meats are moſtly ſtollen, no eye ſees them; ſurfet upon beer or wine not ſo. As it hath been ſaid of unſkilful Phyſicians, under whoſe hands many Patients miſcarry, *that the earth hides their faults*; ſo may it be ſaid of thoſe who offend in meats, the earth many times hides their faults; ſome ſudden, ſome ſharp diſeaſe brings them to their grave, where the cauſe lies hidden till the reſurrection: in the mean time ſome ordinary caſualty, or the will of God, gives countenance to what is done. Again, it is not a thing hard to be diſcovered, that there is a partiality in men in their cenſures of theſe vices, many men are oft-times very angry with full cups, who can be patient enough at full-fraught tables. *Ariſtotle* tells us, that thoſe that delighted in pleaſing ſmells, are not to be ranged among intemperate perſons: I muſt confeſs, I think he was deceived; for to be over-indulgent, over-ſtudious to pleaſe any one ſenſe whatſoever, I ſay not onely the Taſte and Touch, but the Eye with gawdy ſhews, the ſmell with fragrant and coſtly perfumes, the Ear with delicate Airs in Muſick, is truly vanity and intemperance. The reaſon of his errour was, that he meaſu-

red vices by the ſenſible inconvenience that follows upon them. Divines diſtinguiſh of the Sacrament; ſome there be, ſay they, *quæ imprimunt characterem*, *which leave a mark behind them*; others leave none at all. This diſtinction fits the vices well, but *Ariſtotle* knew it not: Some vices leave a character, a mark, by which you may eaſily diſcover them; others are more cloſe, their way is like the way of *a ſerpent over a ſtone, or the way of a bird in the air*, they leave no track, no footſtep behind them. Sin in meats is very often committed, but it is not often diſcovered; you cannot trace it, it many times leaves no character to betray it. Now, Beloved, (and this was the reaſon why I have ſpoken all this) by ſo much the more ought we to be wary in eſchewing this vice, by how much it is retired and uneſpied; remembring what the Apoſtle hath told us, that *ſome mens ſins are open before hand, going before unto judgment; and ſome follow after.* Open ſins, ſins that leave a character, theſe go before unto judgment; but ſins that are otherwiſe ſhall not be hidden.

Secondly, another reaſon perſwading us to keep watch over the vice of eating, is, that we have no law to reſtrain it; for table, for diet, no man hath any law but his money or his credit. Let our exceſs be never ſo great, let the ſurfet be never ſo apparent, yet is their no Magiſtrate to chaſtiſe it. This neglect opens a way to the practiſe of the ſin, and makes men believe that the vice is lawful. *Hippocrates* complained much, that there was no law to reſtrain the errours of Phyſicians, πλὴν ἀδοξίης, excepting perchance ſome ſmall diſgraceful report when a fault was eſpied. Errours of diet have not ſo much as this to reſtrain them; yet to make a law in this behalf there is cauſe and ground enough. *Intereſt reip. ne quis re ſua male utatur*; It is a rule warranted by all reaſon, that it concerneth the publick good of the Commonwealth, that no man make ill uſe of what is his. The want of laws is it which hath given entrance to ſuch monſters of luxury and prodigality, of whom *Tertullian* ſpake, *Quibus deus venter eſt, & culina templum, & aquiliculus altare, & ſacerdos coquus, & ſanctus ſpiritus nidor, & condimenta chariſmata, & ructus prophetia eſt: Whoſe god is their belly, the kitchin is their temple, the dreſſer is their altar, the cook is their prieſt, &c.* What examples are extant every where of this kind of men? *Auguſtinus Chieſſius*, a Banker, a Money-

a Money-merchant at *Rome*, at the Chriſtening of his ſon, entertained *Leo* the Tenth upon the River of *Tibris*, and all the forreign Ambaſſadors, with the Nobles of the City, with all exquiſite and curious fare, diſh'd out in coſtly plate; and upon the change of every Service (and they were not a few) all the meats, plate and all, all was caſt away into the River, and new and coſtlier ſtill ſupplied in the room. But what need I ſeek ſo far as *Rome?* our own Kingdom will yield us examples. Search but our own Records, conſult but with the Author *De præſulibus Angliæ*, *Of the Prelates of England*, and ſee what a prodigious Dinner is there deſcribed, at the Conſecration of one of the Archbiſhops of *Canterbury*; *& horum tamen nihil Gallioni curæ erat*, yet was there found none of the *Gallions*, none of the Magiſtrates of the times, that took it to heart, or once thought to chaſtiſe it. Yet had the ancient Romans (to the ſhame of Chriſtians) their *Leges ſumptuarias*, ſuch laws as gave reſtraint to riot and exceſs at tables. But what ſpeak I of the laws of men? The firſt poſitive law that ever God himſelf made was *lex ſumptuaria*, a law confining *Adam* in his diet and eating. From this Act of God we may obſerve theſe two things; Firſt, the neceſſity of circumſcribing and giving bounds to that action. Secondly, which is the beſt and fitteſt time to enact this law. And firſt, for the neceſſity; it hath been by vertuous men evermore thought, that the beginning and firſt ſtep to vertue is, *ventri bellum indicere*, to bid defiance to the belly, and betimes to begin to check it. *Primum nobis ineundum certamen eſt adverſus gaſtrimargiam*, ſaith *Caſſianus*; The firſt ſtroke which is to be given in this our warfare againſt the fleſh, is to be directed againſt the belly. *Cæſar* was wont to command his ſouldiers, *faciem ferire*, to ſtrike at the face; the laws of our ſpiritual warfare give us another rule. Men by the light of nature have ſeen thus much; it was the counſel of *Pythagoras*, κρατεῖν δὲ ἐθίζεο τούτων, γαστρὸς μὲν πρώτιστα; *Firſt, and above all things*, ſaith he, *be ſure to make your ſelf maſter of your belly.* See you not what men do in the beſieging of Cities? they cut off all convoy of victual, and that done, they know the place cannot long hold out. He that intends a Leaguer, and purpoſes to make himſelf maſter of his body, let him be ſure to cut off all unneceſſary convoys of meats and drinks, and the ſiege cannot laſt long. Secondly, I told you, there was another thing obſervable in this

action of God, and that is the time in which he gave this law. *Cæſarius*, brother to *Gregory Nazianzen*, had a conceit, that *Adam* remained in Paradiſe fourty days, and that the law concerning eating was not given till the very latter end of this time; and that that part of St. *Paul*'s diſputation, *Rom. 7. Once was I alive without the law, but the law came, ſin revived, and I was dead*, was to be underſtood in the perſon of *Adam*, for that part of the fourty days wherein he ſuppoſed that the law concerning eating was not given. Beloved, I know no ground, no warrant for this conceit; the Scripture tells me that *Adam*, immediately upon his creation was brought into Paradiſe; that immediately upon his entrance into Paradiſe the Commandment concerning eating was laid upon him, no footſtep of any longer date of time is allowed. It was the purpoſe of God, that *Adam* from his very beginning ſhould be a ſubject of obedience; wherefore he leaves him not an hour to his own diſcretion, but reſolves to make trial of his obedience in the very firſt action which in courſe of nature he was to do. Betimes, immediately upon his firſt creation, in his infancy, as it were, he thinks good to ſet bounds to his diet. Nature leads the hand to the mouth; and hence it is, that Infants, whatſoever you put in their hands, they preſently put it to their mouths. This proneneſs therefore of nature God reſtrains at the very beginning; to leave unto us an example to do the like by thoſe whoſe education is committed to our charge; for from neglect of this proceeds the greateſt part of the miſcarriage of youths in their luxurious and riotous courſes. *Ante palatum eorum quam os inſtituimus*, We ſeaſon their palats, and teach them to know delicate meats, before they can give plain accent to any ſyllable. From the liberty they ſee we take, they learn to be licentious; from our full tables they learn to riot; from our example they learn to love evil, before they know what good is. Hence is the world filled with complaints, Fathers of Children for their luxury, Children of Fathers for their ill example; for it is but juſt, that evil example ſhould return upon the head of him that gave it. *Petrus Crinitus*, a great Clerk in the days of our grandfathers, thought it fit (forſooth) when he was now old, to do as *Socrates* did, under colour of free teaching to converſe with youths in the ſtreets, in the Tenis-courts, in Taverns and Compotations: But this errour coſt him dear; for being

being on a time in a youthful meeting, one of his petulant Convivators poured a cup of cold water on his head; which affront he took ſo heavily, that he went home and died. Let Parents and Tutors take heed what behaviour they uſe with thoſe who are committed to their charge; for let them make account they will *frigida perfundere*, firſt or laſt they will pour a cup of cold water upon their heads, to their grief and ſhame. To conclude then this point; find we no law made to reſtrain the vice of eating? let us remember what St. *Paul* ſaith, *A good man is a law unto himſelf:* let every man be his own Magiſtrate, and let him lay upon himſelf this law, *Omne ſuperfluum vetitum eſto*, Whatſoever is ſuperfluous in meats and drinks, let it be taken as forbidden. And ſo I paſs away unto another point.

A third inducement unto the vice of eating, of which we ought carefully to beware, is this; We ſee that the cuſtom of ſuperfluous eating preſcribes upon us occaſions: for, I know not how, generally all the world over, it is become one of the greateſt pieces of State and Ceremony. No ſolemn day, no triumph, no publick joy, no great buſineſs, but eating muſt be the ſolemneſt and moſt ceremonious part. Coronations of Kings, Conſecrations of Biſhops, Academical Acts and Proceedings, Inaugurations into Maioralties and Offices, Marriages, Chriſtnings, Funerals, caſual ſalutation betwixt private friends, expreſſions of love, careſſing and much-making, the chief ſolemnity, the crown of all theſe is ſuperfluous eating: As if our life were like to one of *Terence* or *Plautus* Comedies, no Scene of it muſt paſs without an eating and gormondizing paraſite. *Quid hoc aliud eſt quam incitare hominum cupiditates per ſe incitatas?* What is this but to adde oyl unto the fire; to ſet afire thoſe deſires and luſts in men which are already too much inflamed? *Pliny*, conſidering with himſelf the nature of the Element of Fire, how rapacious and devouring a thing it is, and quickly conſumes whatſoever it lays hold of; what ſtore of it there was in the world; how it was in every houſe, in every mans hand; how it was above us in fiery Meteors, and beneath us in Fountains in the bowels of the earth; began to marvel with himſelf that all the world was not conſumed with fire. He that ſhall conſider with himſelf how dangerous a thing ſuperfluous eating is, how it exhauſts and waſtes away

away mens eſtates, how it deſtroys our health; and withall conſider how common it is with all men, of all eſtates, and how it intermixes it ſelf with all occaſions, all actions, might marvel, as well as *Pliny* did at fire, why by means of it the world was not long ſince deſtroyed. All this perchance might yet be tolerable; for we have medled yet but with the world: Now St. *John* compounds the world of three Elements and Principles, *The luſt of the fleſh, the luſt of the eye, and the pride of life.* Superfluous eating is one of theſe three, or at leaſt a part of one of them. But what ſhall we ſay when we find it *in Dei rebus*, when we ſhall find it made a part of Religion and the Service of God?

The world is apt upon all occaſions to fall upon unneceſſary commeſſation and compotations, the Church needs not ſtrike in to ſet it forward, and make Feaſting a part of Religion, and bring the Church and the Kitchin together. And yet we ſee it doth; for when we celebrate the memorial of any Saint, the birth or death of any Apoſtle or Martyr, do we not call this ſolemnity their Feaſt, and ſo accordingly ſolemnize it with exceſs of cheer? I have often wondred upon what diſcretion it is, that Chriſtians have thought fit to celebrate the memorials of Saints with feaſting: Why ſhould times of greateſt ſeriouſneſs be managed with feaſting, which is one of the greateſt vanities? *Stultum eſt nimia ſaturitate honorare velle Martyrem, quem conſtat Deo placuiſſe jejuniis; It is a fooliſh thing,* ſaith St. *Hierom, for any man to think he honours the Saints with eating, who are known to have pleaſed God beſt by faſting.* The ancient Ethnicks were wont to celebrate their νηφάλια, their feaſts of ſobriety and faſting in the honour of *Bacchus*, who was their god of riot and drunkenneſs. Upon the like fancy I think (elſe I know not whence it ſhould come) have Chriſtians enterpriſed to appoint feaſts of exceſs in the honour of the Saints, who are known to be, I ſay, not God's, but preſidents and examples of all temperance and abſtinence. The Church of *Rome* is wont, even to this day, when ſhe gets the reliques and aſhes of any of the Saints, to lap them up in ſilk and coſtly ſtuff, and ſhrine them in ſilver and gold; whereas, when the Saints themſelves were on earth, and their bodies the living Temples of the holy Ghoſt, they would have thought themſelves much wronged if any ſuch coſtly ornaments ſhould have been employed about

about them. Shall we think we hon our them, when we lodge their dead bones in ſtately Sepulchres, whoſe glory it was in their life-time to dwell in poor Cells, and Grots, and Caverns of the earth? Since their departure from us to heaven, have they altered their judgment, and learned there to approve and admire that which here in earth they thought their chief vertue to contemn? *Scilicet noſtros mores templis immittimus*, We think that God and the Saints are like our ſelves, and taken with that which pleaſeth us: For, whether or no to expend theſe things in honour of God, be a ſign of our love to him, I know not; but this I know, that it is a moſt certain ſign, and a betrayer of our love to thoſe things. For, Beloved, if we had no love unto them, if we bare them no reſpect, would we think we honour'd God by offering that to him which we our ſelves contemn? *Macchiavel* writing the life of *Caſtruccio Caſtracano*, a Gentleman of *Luca*, tells us, that he delighted himſelf much in often feaſting; and being reproved for it by ſome friends of his, he gave them this anſwer, *If feaſting were not a good thing, men would not honour God and the Saints ſo much with it.* Lo here, Beloved, the natural conſequence of Church-feaſts; they are nothing elſe but an Apology for luxury: For when the Miniſters of God ſhall out of theſe and the like places reprove ſuperfluity of diet, the people have their anſwer ready, If this were a fault, then why is Chriſt and his Saints thus honoured with it?

This ſplendor of feaſting and eating in memory of the Saints hath a little dazled the eyes of ſome great perſons; St. *Hierom*, although a great Clerk, and ſingular contemner of ſecular ſuperfluities, yet we ſee in what a ſtrange paſſion he was when he wrote his Book againſt *Vigilantius*. And what, think you, might be the cauſe of ſo much heat? Underſtand you muſt, that there was a cuſtom in the Church, in ſundry places, for men and women, young and old, of all qualities and conditions, upon the Vigils of the Martyrs, to come together by night, and meet in Church-yards, and there eat and drink upon the Tombs of the Martyrs. This corruption *Vigilantius* had reproved: and good cauſe I think he had ſo to do; *Nox, vinum, mulier*, when men, women, maids, ſhall meet together by night in Church-yards to eat and drink, I think your own diſcretion will eaſily ſuggeſt unto

unto you what fruits were like to come. It ſeems the Churches found ſome which they liked not well of; for by common conſent theſe kinds of meetings have been long ſince laid down; and in ſome Churches expreſs Canons by Synods have been made to decry them. Yet the maintenance of this was that great matter which caſt St. *Hierom* into ſo great choler. Yet theſe men have brought feaſts into the Militant Church; what ſhall we think of thoſe who have brought feaſting into the Church Triumphant?

There was an errour in the Church, very ancient, and very general, called the errour of the *Millenaries*; which aroſe immediately after the Apoſtles times, and ſtrongly prevailed with almoſt all the Fathers of the Church before the Nicene Councel: Theſe men taught, that there would be a time when our Saviour ſhould come from Heaven, and raiſe out of the duſt all thoſe that were his, and reign with them here on earth a thouſand years, in all abundance, in all ſecular pomp imaginable. Would you know what bleſſings theſe men did expect in that imaginary Kingdom? Let *Irenæus*, Biſhop of *Lyons* in *France*, tell it you, who was one of the great Patrons of that errour, and lived within two hundred years of Chriſt: He bringing in our Saviour diſcourſing to his Diſciples concerning the ſtate of that Kingdom, amongſt other inſtances of great happineſs there to be found, makes him report this, *There ſhall be* (ſaith he) *in a field ten thouſand vines, every vine ſhall have ten thouſand branches, every branch ten thouſand ſtalks, every ſtalk ten thouſand cluſters, every cluſter ten thouſand grapes, and every grape* (viginti quinque metretas) *five and twenty pottles of wine.* More to that purpoſe doth that Father ſpeak; by which he evidently betrayed what a childiſh groſs conceit he had of the ſpiritual Kingdom of Chriſt, which he took to be like *Mahomet*'s Paradiſe, and meaſured out the Kingdom of Heaven by meats and drinks; which, above all things in the world that carry any neceſſity in them, are the moſt vain.

Again, for the better countenance of this outward jollity in the Church, I ſee ſome men have attempted to entitle our Saviour Jeſus Chriſt himſelf unto it; For, firſt, it is eſpied in Scripture, that our Saviour is often found at feaſts. Now for the reſt, that which the Scripture cannot do, Tradition ſhall help us out

out in; for, in the ſecond place, Tradition will inſtruct us, that the ſeamleſs Coat which he wore, was of a precious ſtuff, and admirable Texture. Thirdly, Tradition will tell us, that he had a ſilver cup, wherein at his laſt Supper he gave the Wine; and that this cup is to be ſeen at this day in ſome one of the Pariſh-Churches of *Rome*. Fourthly, in the publick Treaſury of the Common-wealth of *Genoa*, there is a Charger made of an holy Emerald, a very rich and precious piece, (and the whole Common-wealth of *Genoa* doth believe it) that this was the diſh wherein our Saviour Chriſt had his diet ſerved. Thus, Beloved, we who ſhould frame the world to fit Chriſt, have framed a Chriſt to fit the world: And if we hearken but a little to the belly, the iſſue of all will be this; not onely the World, but the Church, Religion, Heaven, Chriſt himſelf, will turn to good-fellowſhip. If the world joyn with the belly and meats, it doth what becomes it; *Habent enim qualitatem ſymbolam*, they ſympathize all three; for, as God ſhall deſtroy both it and them, ſo muſt this world paſs away, and the form of it; onely let Chriſtians and the Churches hope be immortality. Give me leave to conclude with the very words with which I began; What then remains but that we take the counſel which St. *Ambroſe* gives us? *Tanquam defunctus, &c.*

THE THIRD SERMON.

GALAT. vj. 7.

Be not deceived, God is not mocked; For whatsoever a man soweth, that shall he also reap.

WHen *Abraham* made that entertainment (*Gen.* 18.) to certain men who came unto him, the Text tells us at first that they were three; *And behold, three men stood by him.* Anon, in the next Chapter they are said to be but two; *And there came two Angels to Sodom at Even.* But when *Lot* was now preparing to flie away, they seem to be but one; for so *Lot* bespeaks them as one, *O not so, my Lord, behold now thy servant, &c.* and the answer is but as of one; *See, I have accepted thee concerning this thing.* Like unto this Trinity and Unity are these words of holy Scripture which I have now read in your hearing; for, if you please, these words, without any wrong unto them, will naturally fall either into three several parts, every one of them containing in it a great lesson for our instruction; or into two;

two; or, if you will, they will altogether point you but one ſenſe. Will you ſee how they are three? The firſt is in the firſt words, *Be not deceived:* this ſtirs up our watchfulneſs, and incites us to a perfect ſurvey of our ways, that ſo ſophiſtry and deceit creep not in upon us at unawares to abuſe us. The ſecond is in the next words, *God is not mocked:* this on the contrary abates in us ſome conceit which might ariſe; as if that craft and ſubtilty could go beyond God, and ſo put ſome device, ſome trick upon him. For there have not been wanting ſome wicked miſcreants, who have gone about to try if they could play ſome ſuch feat with God. The wife of *Jeroboam* diſguiſeth her ſelf, and comes to *Ahiah* the Prophet; but all in vain, for the Prophet ſtraightway diſcovers her; *Come in*, ſaith he, *thou wife of Jeroboam, why feigneſt thou thy ſelf to be another woman?* We all know that they were devils, and not gods, which the Gentiles worſhip'd; yet ſo jealous hath God been in this behalf, that he would not ſuffer ſuch an abuſe, though put upon the Devil himſelf, to eſcape unpuniſhed. To this purpoſe we have in our Books a notable example of a wicked *Thracian*, who coming to the Oracle, and enquiring whether he ſhould find his Horſe, yea or no; he received anſwer he ſhould: at which breaking out into ſcorn and laughter, Lo, ſaith he, what a god you worſhip; I never had Horſe to loſe, how then ſhall I find him? But ſee what followed; falling afterwards into the hands of *Attalus* King of *Pergamus*, whom he had grievouſly offended, the King brings him to the top of an high Cliff, which was called by the name of ἵππος, the Horſe, and thence he caſt him off and ſplit him to pieces; and there he found his Horſe he enquired for. There is your ſecond leſſon. The third is in the laſt words, *What a man ſows, that ſhall he reap*; and in this we learn, That let the pretences of our actions be never ſo fair, yet God, firſt or laſt, will pull off their diſguiſe and maſk, and ſhew them to the world for ſuch as indeed they are. We read of one *Phryne*, a beautiful Harlot, that feaſting one day amongſt her Companions, in the end they fell upon a ſport, wherein it was agreed, whatſoever one did, all the reſt muſt follow and do the ſame. It being now come to *Phryne's* lot to command, ſhe calls for water and waſhes her face; which when all the reſt had done, they all appeared wrinkled, ugly and deformed, (for they were but painted) but ſhe her ſelf ſeemed much the fairer. Beloved,

Ludit in humanis divina potentia rebus. It is a ſport, and as it were a kind of recreation to God to diſcover falſe play, to waſh off the colour and paint from diſguiſed actions, and openly expoſe them to the laughter and ſcorn of Men and Angels. *Deus & vocatus & non vocatus aderit*; ſo the Oracle told the Grecians before the Peloponeſian War. There is no action whatſoever, but God, whether he be looked for yea or no, will be at one end of it; and ſuch as it is, he will return it upon the head of him that did it. Thus have you theſe words as they contain three leſſons. Would you ſee in the ſecond place how they are but two? Put the two firſt clauſes together, and they will yield you this one leſſon. That it is but an errour to think that God is a party capable of mockage and illuſion; no art, no fineneſs can circumvent or abuſe him. And ſo ſhall that which erewhile was your third and laſt leſſon, be your ſecond, and all be two. Would you ſee how all theſe are indeed but one? Look then upon the laſt words, and what is lodged up in them; for that is it which the holy Ghoſt points out unto you; and whatſoever you find beſides that, it comes along with this onely by way of ſervice and complement, to uſher it in. Yet with your leave, I will entertain theſe parcels of Scripture as *Abraham* did his gueſts, and take them for three; neither will I uſe any curious diviſion, but I will take them up as they lie, and now begin with the firſt, *Be not deceived.*

Μὴ πλανᾶσθε. How you render theſe words, either thus, *Be not deceived*; or thus, *Deceive not your ſelves*, it is not a point greatly material. To deceive our ſelves, or ſuffer another to deceive us, arrive both at one point. Seldom or never was any man deceived by another, who did not firſt deceive himſelf. Your own every days experience you have one with another, gives evidence to the truth of this; for when we ſpeak with any man whom we find to have been abuſed or over-reached, we evermore blame him, either for ſome negligence, or ſome forgetfulneſs, or ſome indiſcretion and over-ſight; which we would never do, if we did not take it for a ruled caſe, that every mans own errour is the onely way that lets in another to abuſe him. When *Mephiboſheth Jonathan's* lame ſon, came to *David* to excuſe himſelf for not attending him in his flight, *My ſervant deceived me*, ſaith he, *and thy ſervant is lame.* Indeed if we were either lame or imperfect,

perfect, had we ſome invincible impediment, againſt which it avai-led not to ſtrive, this might be ſome Apology for us when we are deceived: but it fares with us no otherwiſe then it did with *Sampſon*, when his wife betrayed him; *Had you not ploughed with my heifer*, ſaith he, *you had never found my riddle.* He that finds himſelf betrayed, if he well examine himſelf, he ſhall find he hath an heifer, ſomething or other that is near and dear unto him, which not carefully watched, doth him many times ill offices. He therefore that is deceived, let him lay the blame no where but on himſelf; for in doing otherwiſe, we do but as little children do, who beat the ground when they themſelves are fallen. Again, this μὴ πλανᾶσθε, *Be not deceived*, ſeems to be a precept of great weight; yea, ſo great, as it may be doubted whether it be fit to be given to men. He that will be ſure to be deceived in nothing, had need to be omniſcient, and know all things; which is a property of God alone: for as for men, firſt, it is moſt true which *Columella* obſerves, *Quicunque ſunt habiti mortalium ſapientiſſimi, multa ſciſſe dicuntur, non omnia*; The wiſeſt of men that ever lived were never taken to know all things, but many things. And ſecondly, ſuch things as they do know, they know but imperfectly, and in part. Now either of theſe is enough to overthrow all poſſibility of this precept, of *not being deceived*; *for it cannot be but we ſhould be deceived in what we know not.* That it was a great precept the Apoſtle knew well, and, as it ſeems to me, purpoſed that we ſhould know it too. For, for this end, I may well think, that he in this place almoſt parallel'd God and Man; or, as the Pſalmiſt ſpeaks in the 8. Pſalm, *He hath made him little leſs then God.* For that is μυκτηρισμὸς that mockery, which here he denies *can* befall God, is nothing elſe but that deceit which here he teaches ought not to befall us. He might have changed the words without any wrong to the ſenſe, and placed them thus, *Be not you mocked, for God is not deceived.* For whatſoever deceives a man, that may properly be ſaid to mock and abuſe him. So that one and the ſame thing is here averred both of God and of us; onely there is this difference, in God it is a neceſſity, he cannot be mocked, he cannot be deceived; in Man it is a duty, he ought not to be mocked, he ought not to be deceived. No exception therefore is it to the precept, that it ſeems to be proper to God. When *Rachel*, repining that ſhe bare no child,

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came in a whining and diſcontented humour to *Jacob*, ſaying, *Give me children, elſe I die*; He anſwered, *Am I like God, who hath with-held from thee the fruit of the womb?* and with this anſwer he both reproved her, and excuſed himſelf. But, beloved, if any man ſhould reply upon our bleſſed Apoſtle, and tell him, Am I like God, that I ſhould look not to be deceived? this cannot excuſe him; For behold, as if he had purpoſely meant to have taken this objection away, the Apoſtle joyns together both God and us, and tells us, as God cannot, ſo we muſt not be deceived.

Now that we may the better ſee what is lock'd up in this Precept, we will conſider, firſt, who they are to whom this precept of Chriſtian infallibility is given, together with the means how we may attain it; for I will blend and mix them both together. And ſecondly, what things they are in which a Chriſtian man may ſafely ſuppoſe (or rather know) himſelf to be infallible. For though the Apoſtle gives this precept of not being deceived, onely with relation to that one leſſon which here he teaches, yet pertains *it to as many more as every Chriſtian* is bound to learn; for the aſſurance that we have of our Chriſtian doctrine, and every point of it, conſiſts not in opinion, is not founded upon probabilities, like to the winds, ſubject to mutability and change; it muſt be a moſt certain, moſt infallible acknowledgment, which nothing in heaven, earth or hell can any way infringe. Firſt therefore of the perſons unto whom this precept of infallibility is given, together with the way by which they may attain unto it.

Infallibility hath been for a long time paſt the ſubject of great diſpute and quarrel in the Church; for ſince there was no other likelihood, but as amongſt other men, ſo amongſt Chriſtians, doubts, debates, diſſentions would ariſe, men always have thought it a thing very equitable, that by the providence of God, there ſhould in ſome part of the Church, or in ſome perſon, reſide a power of clearing ſuch doubts, and ſetling ſuch ſcruples as many times poſſeſs the minds of moſt Chriſtians. Now to appoint ſuch a judge, and not to give him infallibility in his deciſion, but to permit him to wander and miſtake in his ſentence, this peradventure were not to mend, but onely to change and ſupplant one errour

errour by bringing in another. An infallibility therefore there muſt be; but men have marvellouſly wearied themſelves in ſeeking to find out where it is. Some have ſought it in General Councils, and have conceived that if it be not there to be found, it is for certainty fled out of the world. Some have tied it to the Church of *Rome*, and to the Biſhop of that See. Every man finds it, or thinks he finds it, accordingly as that faction or part of the Church upon which he is fallen, doth direct him. Thus, like the men of *Sodom* before *Lot*'s door, men have wearied themſelves, and have gone far and near to find out that which is hard at hand. We ſee many times a kind of ridiculous and joculary forgetfulneſs of many men, ſeeking for that which they have in their hands; ſo fares it here with men who ſeek for infallibility in others, which either is, or ought to be, in themſelves: As *Saul* ſought his fathers aſſes whilſt they were now at home; or as *Oedipus*, in the Tragedie, ſent to the Oracle to enquire the cauſe of the plague in *Thebes*, whereas himſelf was the man. For, Beloved, infallibility is not a favour impropriated to any one man, it is a duty alike expected at the hands of all, all muſt have it. St. *Paul*, *when he gives this precept*, directs it not to Councils, to Biſhops, to Teachers and Preachers, but to all of the *Galatian* Churches, and in them to all of all the Churches in the world. Unto you therefore, and to every one, of what ſex, of what rank or degree, and place ſoever, from him that ſtudies in his Library, to him that ſweats at the Plough-tail, belongs this precept of St. *Paul*, *Be not deceived.*

Which command that you may the better conceive and drink in, let us ſee what it is that a man muſt do who reſolves to obey the Apoſtle, and not to be deceived: It is not much; I compriſe it all in two words, *What*, and *Wherefore*. Firſt, you muſt know *what* it is that is commanded you: Secondly, *wherefore*, that is, upon what authority, upon what reaſon. It is reported of *Ariſtotle*, that being ſick, when his Phyſician came to adminiſter to him, he aſked him a reaſon of his action, and told him, that he would be cured like a man, and not like a beaſt. Deceit and Errour are the diſeaſes of the mind; he that ſtrives to cure it upon bare command, brings you indeed a Potion, or rather a Drench, which, for ought you know, may as well ſet on and increaſe, as remove

remove the errour: but when he opens his authorities, when he makes you to conceive his grounds and reaſons, then and not before he cures your errour. They that come and tell you what you are to believe, what you are to do, and tell you not why, they are not *Medici*, but *Veterinarii*, they are not Phyſicians, but Leaches: and if you ſo take things at their hands, you do not like men, but like beaſts. I know this is ſomething an hard doctrine for the many to hear, neither is it uſually taught by the common Teachers; τῷ δ' ἕτερον μὲν ἔδωκε πατὴρ, ἕτερον δ' ἀνέγευσε, one part you will be content to yield unto, namely, to take at our hands what it is you are to believe or do; but the other part you ſtifly refuſe: To know the grounds and reaſons of what you do, or of what you believe, this you remit to us; *non veſtrum onus, bos clitellas?* to require this at your hands, were as improper, as if we ſhould clap the ſaddle on the back of the ox. And for this you have your reaſons too, as you think; you are men whoſe time is taken up in your Trades and Callings, you are unlearned, unread, of weak and ſhallow underſtandings; it is therefore for you not onely modeſty, but even neceſſity, to ſubmit your ſelves to better judgment; and for enquiry into the reaſons and cauſes of commands, this, as a little too ſpeculative, you are content ſhould lie upon your Teachers: *Felix qui potuit rerum cognoſcere cauſas*; They are men born under happier Stars then ordinary, who attain to the diſcovery of Reaſons and Cauſes of things. Beloved, all this I know, yet I muſt ſtill go on, and require the performance of the Apoſtles precept, *Be not deceived*; which is a point of perfection which you ſhall never arrive at, except you forego theſe pretences. St. *Hierom* tells us, that it was a precept of *Pythagoras*, *Oneratis ſuperponendum opus, deponentibus non communicandum*; Where you find a man laden, there to increaſe his burden, and never to go about to eaſe him which would lay his burthen down: which he interprets, *ad virtutem incedentibus augmentanda præcepta, tradentes ſe otio relinquendos*; The meaning, ſaith he, of that precept was, To men that go on in vertue and induſtry you muſt ſtill give, and add new precepts, new commands; but idle perſons muſt be forſaken. Beloved, it falls me by lot this day to act *Pythagoras* his part; The burthen of this precept laid upon you by the bleſſed Apoſtle I told you conſiſted of two parts, *What*, and *Why*: That part

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of your burden which contains *What*, I ſee you will willingly take up; but that other which comprehends *Why*, that is either too hot or too heavy, you dare not meddle with it; but I muſt add that alſo to your burthen, or elſe I muſt leave you for idle perſons: For without the knowledge of *Why*, of the true grounds or reaſons of things, there is no poſſibility of not being deceived. Your Teachers and Inſtructors, whom you follow, they may be wiſe and learned, yet may they be deceived: But ſuppoſe they be not deceived, yet if you know not ſo much, you are not yet excuſed. Something there is which makes thoſe men not to be deceived; if you will be ſure not to be deceived, then know you that as well as they. Is it divine authority that preſerves them from being deceived? you muſt know that as well as they: Is it ſtrength of reaſon? you muſt know it as well as they. For ſtill in following your Teachers you may be deceived (for ought you know) till you know they are not deceived; which you can never know, until you know the grounds and reaſons upon which they ſtand: for there is no other means not to be deceived, but to know things your ſelves.

I will put on this Doctrine further, and convince you by your own reaſon. It is a queſtion made by *John Gerſon*, ſome time Chancellor of *Paris*, *Quorſum mihi mea conſcientia, ſi mihi ſecundum alienam conſcientiam vivendum eſt & moriendum?* Wherefore hath God given me the light of reaſon and conſcience, if I muſt ſuffer my ſelf to be led and governed by the reaſon and conſcience of another man? Will any of you befriend me ſo far as to aſſoil this queſtion? for I muſt confeſs I cannot. It was the ſpeech of a good husbandman, *Non ſatis eſt agrum poſſidere velle, ſi colere non poſſit*; It is but a folly to poſſeſs a piece of ground, except you till it. And how then can it ſtand with reaſon, that a man ſhould be poſſeſſour of ſo godly a piece of the Lord's paſture, as is this light of underſtanding and reaſon, which he hath endued us with in the day of our creation, if he ſuffer it to lie untill'd, or ſow not in it the Lord's ſeed? Needs muſt our reaſon, if it be ſuffered thus to lie fallow, like the Vineyard of the ſluggard in the *Proverbs*, quickly ὑλομανεῖν, and be overrun with briers and thorns. Think we that the neglect of theſe our faculties ſhall eſcape unpuniſhed with God? St. *Baſil* tells us,

that the man that is utterly devoid of all education, and hath nothing but his reason to be guided by, ἐπὶ μόναις ταῖς κατεσπαρμέναις ἐν ταῖς ἐντοίαις ἡμῶν ἀφορμαῖς ἐκκληθήσεται, ὡς οὐ χρησάμενος αὐταῖς ὑγιῶς: yet even such an one, if he doth offend, shall not escape unpunished, because he hath not used those common notions ingrafted by God in his heart, to that end for which they were given. How much ever then shall that man's punishment be, who in this great means of education, amids so many, so plain, so easie ways of cultivation of our reasonable faculties, yet neglects all, and lets them lie fallow, and is content another should have his wits in keeping?

It were a thing worth looking into, to know the reason why men are so generally willing, in point of Religion, to cast themselves into other mens arms, and leaving their own reason, relie so much upon another man's. Is it because it is modesty and humility to think another man's reason better then our own? Indeed I know not how it comes to pass, we account it a vice, a part of envy, to think another man's goods, or another man's fortunes to be better then our own; *vicinum pecus grandius uber habet:* and yet we account it a singular virtue to esteem our reason and wit meaner then other mens. Let us not mistake our selves; to contemn the advice and help of others, in love and admiration to our own conceits, to depress and disgrace other mens, this is the foul vice of pride: on the contrary, thankfully to entertain the advice of others, to give it its due, and ingenuously to prefer it before our own, if it deserve it, this is that gracious vertue of modesty: but altogether to mistrust and relinquish our own faculties, and commend our selves to others, this is *de ingenio suo pessime mereri*, nothing but poverty of spirit and indiscretion. I will not forbear to open unto you what I conceive to be the causes of this so general an errour amongst men. First, peradventure the dregs of the Church of *Rome* are not yet sufficiently wash'd from the hearts of many men. We know it is the principal stay and supporter of that Church, to suffer nothing to be enquired into which is once concluded by them. Look through *Spain* and *Italy*, *jumenta sunt*, *non homines*, they are not men, but beasts, and *Issachar*-like, patiently couch down under every burthen their superiours lay upon them. Secondly, a fault

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or two may be in our own Miniſtry; Thus to adviſe men (as I have done) to ſearch into the reaſons and grounds of Religion, opens a way to diſpute and quarrel, and this might breed us ſome trouble and diſquiet in our Cures more then we are willing to undergo; therefore to purchaſe our own quiet, and to baniſh all contention, we are content to nouriſh this ſtill humour in our hearers; as the *Sibarites*, to procure their eaſe, baniſh'd the Smiths, becauſe their Trade was full of noiſe. In the mean time we do not ſee, that peace which ariſeth out of ignorance is but a kind of ſloth, or moral lethargy, ſeeming quiet, becauſe it hath no power to move. Again, may be the portion of knowledge in the Miniſter himſelf is not over-great; it may be therefore good policy for him to ſuppreſs all buſie enquiry in his Auditory, that ſo increaſe of knowledge in them might not at length diſcover ſome ignorance in him. Laſt of all, the fault may be in the people themſelves, who becauſe they are loth to take pains (and ſearch into the grounds of knowledge is evermore painful) are well content to take their eaſe, to gild their vice with goodly names, and to call their ſloth modeſty, and their neglect of enquiry, filial obedience. Theſe reaſons, Beloved, or ſome of kin to theſe, may be the motives unto this eaſineſs of the people, of entertaining their Religion upon truſt, and of the neglect of inquiry into the grounds of it.

To return therefore, and proceed in the refutation of this groſs neglect in men of their own reaſon, and caſting themſelves upon other wits; Hath God given you eyes to ſee, and legs to ſupport you, that ſo your ſelves might lie ſtill, or ſleep, and require the uſe of other mens eyes and legs? That faculty of reaſon which is in every one of you, even in the meaneſt that hears me this day, next to the help of God, is your eyes to direct you, and your legs to ſupport you in your courſe of integrity and ſanctity; you may no more refuſe or neglect the uſe of it, and reſt your ſelves upon the uſe of other mens reaſon, then neglect your own, and call for the uſe of other mens eyes and legs. The man in the Goſpel who had bought a Farm, excuſes himſelf from going to the Marriage-ſupper, becauſe himſelf would go and ſee it: But we have taken an eaſier courſe; we can buy our Farm, and go to Supper too, and that onely by

ſaving our pains to ſee it; we profeſs our ſelves to have made a great purchaſe of heavenly doctrine, yet we refuſe to ſee it, and ſurvey it our ſelves, but truſt other mens eyes, and our ſurveyors: and wot you to what end? I know not, except it be, that ſo we may with the better leiſure go to the Marriage-ſupper; that, with *Haman*, we may the more merrily go in to the banquet provided for us; that ſo we may the more freely betake our ſelves to our pleaſures, to our profits, to our trades, to our preferments, and ambition. Never was there any buſineſs of weight ſo uſually diſcharged by Proxy and Deputy, as this ſacred buſineſs hath been from time to time. *Sleidan* the Hiſtorian obſerves, that it was grown a cuſtom in his time for great perſons to provide them Chanteries and Chaplains, to celebrate their Obits, and to offer for their ſouls health even in their life-times, whil'ſt they themſelves intended other matters; and thus they diſcharged the cure of their own ſouls by deputy. Not onely in *Germany*, where *Sleidan* lived, but even in *England*, amongſt us, that cuſtom had taken footing, and was ſometimes pra-
Lupton ctiſed even in this place, by one ſometimes of this Body. *Margaret* of *Valois*, not long ſince Queen of *France*, built her a Chappel, provided her Chaplains, and large endowment for them, that ſo perpetually day and night, every hour ſucceſſively, without intermiſſion, by ſome one or other, there might interceſſion be made to God for her unto the worlds end; a thing which her ſelf had little care or thought of in her life-time, as having other buſineſs to think on. So confident are we of the eternal good of our ſouls, upon the Knowledge, Devotion, and Induſtry of others, and ſo loth to take any pains our ſelves in that behalf, and that in a buſineſs which doth ſo nearly concern us.

Would you ſee how ridiculouſly we abuſe our ſelves when we thus neglect our own knowledge, and ſecurely hazard our ſelves upon others skill? Give me leave then to ſhew you a perfect pattern of it, and to report to you what I find in *Seneca* the Philoſopher recorded of a Gentleman in *Rome*, who being purely ignorant, yet greatly deſirous to ſeem learned, procured himſelf many ſervants, of which ſome he cauſed to ſtudy the Poets, ſome the Orators, ſome the Hiſtorians, ſome the Philoſophers, and in a ſtrange kind of fancy, all their learning he verily

rily thought to be his own, and perſwaded himſelf that he knew all that his ſervants underſtood; yea, he grew to that height of madneſs in this kind, that being weak of body, and diſeaſed in his feet, he provided himſelf of Wreſtlers and Runners, and proclaim'd Games and Races, and performed them by his ſervants; ſtill applauding himſelf, as if himſelf had done them. Beloved, you are this man: when you neglect to try the ſpirits, to ſtudy the means of ſalvation your ſelves, but content your ſelves to take them upon truſt, and repoſe your ſelves altogether on the wit and knowledge of us that are your Teachers, what is this in a manner but to account with your ſelves, that our knowledge is yours, that you know all that we know, who are but your ſervants in Jeſus Chriſt? We have a common ſaying, πολλοὶ μαθηταὶ κρείττονες διδασκάλων, *Many Scholars prove far better then their Maſters.* Would you bear a part in this ſaying, and prove better then we that are your Teachers? then make our knowledge yours, not as the Roman Gentleman did, by imputation, or by believing well of it, but by throughly perceiving and underſtanding it, and diſcovering the uttermoſt grounds on which it ſubſiſts. There is no way but this, and this *David* found by his own experience, *I am wiſer then my Teachers.* ſaith he, in his 119. *Pſalm*; Why? becauſe he believed them? this could never have made him ſo wiſe, much leſs wiſer: why then? *for thy teſtimonies,* ſaith he, *are my ſtudies.* Therefore is he wiſer then his Teachers, becauſe that knowing all that they could teach him, he ſtaid not there, but by his own ſearch and ſtudy he arrives at a degree of knowledge beyond his maſters. St. *Baſil,* in his Sermons upon ſome of the Pſalms, taxes a ſort of men, who thought it a ſin to know more of God then the Tradition of their fathers would give them leave; τὴ δὲ ἰδίᾳ τῆς φρονήσεως δυνάμει, &c. and would not advance and improve the knowledge of the truth by any faculty or induſtry of their own. Beloved, there is not a more immediate way to fall into this reproof of St. *Baſil,* and to hinder all advancement and growth of Chriſtian knowledge amongſt the common ſort of men, then this eaſie and ſlothful reſolution, to reſt themſelves on others wits.

St. *Hierom,* in the Preface to his Comments on the Epiſtle to the *Galatians,* much commends *Marcella,* a Gentlewoman of *Rome,*

Rome, for this, that in her purſuit of Chriſtian knowledge, ſhe would receive nothing from him *More Pythagorico*, upon truſt, and upon his bare word and authority, but would ſo throughly ſift and try all things of her ſelf, *ut ſentirem me* (ſaith he) *non tam diſcipulam habere quam judicem*, that ſhe ſeemed not ſo much to be my ſcholar and hearer, as my judge. Beloved, what hinders, but we ſhould all, all of all ſexes, ages, callings, be like to this Roman Matron, and be not onely hearers, but judges too? *Nec protinus quicquid reſpondetur rectum putare*, neither to adore all things for Goſpel which our betters tell us, but to bring all things to the true teſt; to know the reaſons, try the authorities, and never reſt our ſelves, till we can take up that concluſion of the Pſalmiſt, *As we have heard, ſo have we ſeen in the city of our God.*

Now to remove you yet a little further from this fancy of caſting your ſelf into the arms of others, and to conciliate you the more to God and your reaſon, I will open one thing farther unto you, which is this, That you put off the care of your Faith and Religion from your ſelves on other men ſundry ways, when you think you do nothing leſs; For when we plead for the truth of our profeſſion, and appeal either to our education or breeding, thus we have been brought up, thus we have been taught; or to Antiquity, thus have our Antients delivered unto us; or to Univerſality, this hath been the Doctrine generally received; or to Synods, Councels, and conſent of Churches, this is the Doctrine eſtabliſhed by Eccleſiaſtical Authority: all theſe are nothing elſe but deceitful forms of ſhifting the account and reaſon of our Faith and Religion from our ſelves, and caſting it upon the back of others. I will ſhew it you by the particular examination of every one of theſe; which I will the willinger do, becauſe I ſee theſe are the common Hackney reaſons which moſt men uſe in flattering themſelves in their miſtakes; for all this is nothing elſe but man's authority thruſt upon us under divers ſhapes. For, firſt of all, *Education and Breeding* is nothing elſe but the authority of our Teachers taken over our childhood. Now there is nothing which ought to be of leſs force with us, or which we ought more to ſuſpect: For childhood hath one thing natural to it, which is a great enemy to truth, and a great

 furtherer

furtherer of deceit; what is that? Credulity. Nothing is more credulous then a child: and our daily experience ſhews how ſtrangely they will believe either their Ancients, or one another, in moſt incredible reports. For, to be able to judge what perſons, what reports are credible, is a point of ſtrength, of which that age is not capable; νῆφε, ᾧ μέμνησ' ἀπιϛεῖν, ταῦτα γὰρ ἄρθρα φρενῶν, ſaith *Epicharmus*; The chiefeſt ſinew and ſtrength of wiſdom is not eaſily to believe. Have we not then great cauſe to call to better account, and examine by better reaſon, whatſoever we learnt in ſo credulous and eaſie an age, ſo apt, like the ſofteſt wax, to receive every impreſſion? Yet notwithſtanding this ſingular weakneſs, and this large and real exception which we have againſt education, I verily perſwade my ſelf, that if the beſt and ſtrongeſt ground of moſt mens Religion were open'd, it would appear to be nothing elſe.

Secondly. *Antiquity*, what is it elſe (God onely excepted) but man's Authority born ſome Ages before us? Now for the truth of things, time makes no alteration; things are ſtill the ſame they are, let the time be paſt, preſent, or to come. Thoſe things which we reverence for Antiquity, what were they at their firſt birth? were they falſe? time cannot make them true; were they true? time cannot make them more true. The circumſtance therefore of Time, in reſpect of Truth and Errour, is meerly impertinent. Yet thus much muſt I ſay for Antiquity, that amongſt all theſe amphoterizing and halting proofs, if truth have any advantage againſt errour and deceit, it is here. For there is an Antiquity which is proper to truth, and in which errour can claim no part; but then it muſt be *antiquitas antiquiſſima*, moſt antient. This cannot be but true, for it is God, and God is Truth. *All other parts of Antiquity, deceit and falſhood will lay claim to as well as Truth. Moſt certain it is, Truth is more ancient then Errour; for Errour is nothing elſe but deviation and ſwerving from the Truth. Were not Truth therefore firſt, there could be no Errour, ſince there could be no ſwerving from that which is not.* When therefore Antiquity is pleaded for the proof of any concluſion commended to you for true, be you careful to know whether it be *antiquiſſima*, whether it be moſt ancient, yea or no: If it be ſo, then is it an invincible proof, and pleads for nothing but the Truth;

Truth; if otherwiſe, though it be as antient, I ſay not as *Inachus*, but as Satan himſelf, yet it is no proof of Truth.

Thirdly, *Univerſality* is ſuch a proof of Truth, as Truth it ſelf is aſhamed of; for Univerſality is nothing but a quainter and a trimmer name to ſignifie the multitude. Now humane Authority at the ſtrongeſt is but weak, but the multitude is the weakeſt part of humane Authority; It is the great Patron of Errour, moſt eaſily abuſed, and moſt hardly dis-abuſed. The beginning of Errour may be, and moſtly is, from private perſons, but the *maintainer* and *continuer* of Errour is the multitude. *Ubi ſingulorum error fecerit publicum, ſingulorum errorem facit publicus:* It is a thing which our common experience and practiſe acquaints us with, that when ſome private perſons have gain'd Authority with the multitude, and infuſed ſome errour into them, and made it publick, the publickneſs of the errour gains authority to it, and enterchangeably prevails with private perſons to entertain it. The moſt ſingular and ſtrongeſt part of humane Authority is properly in the wiſeſt and moſt virtuous; and theſe I trow are not the moſt univerſal. If truth and goodneſs go by univerſality and multitude, what mean then the Prophets and holy men of God every where in Scripture ſo frequently, ſo bitterly, to complain of the ſmall number of good men, careful of God and Truth? Neither is the complaint proper to Scripture, it is the common complaint of all that have left any Records of Antiquity behind them. Could wiſhing do any good, I could wiſh well to this kind of proof; *ſed nunquam ita bene erit rebus humanis, ut plures ſint meliores*; It will never go ſo well with mankind that the moſt ſhall be the beſt: The beſt that I can ſay of argument and reaſon drawn from univerſality and multitude, is this, Such reaſon may perchance well ſerve to *excuſe an Errour*, but *it can never ſerve to warrant a Truth.*

Private perſons firſt beget errours in the multitude, and make them publick; and publickneſs of them, begets them again in private perſons.

Fourthly, Councels, and Synods, and conſent of Churches, theſe indeed may ſeem of ſome force, they are taken to be the ſtrongeſt weapons which the Church had fought with; yet this is ſtill humane Authority after another faſhion; let me add one

one thing, that the Truth hath not been more relieved by theſe then it hath been diſtreſſed. At the Councel at *Nice* met 38 Biſhops to defend the Divinity of the Son of God: but at *Ariminum* met well near 600 Biſhops to deny it. I aſk then, what gain'd the Truth here by a Synod? Certainly in the eye of reaſon it more endanger'd it; for it diſcovered the advantage that Errour had among the multitude above the Truth; by which reaſon Truth might have been greatly hazarded. I have read, that the Nobility of *Rome*, upon ſome fancy or other, thought fit, that all ſervants ſhould wear a kind of garment proper to them, that ſo it might be known who were ſervants, who were freemen: But they were quickly weary of this conceit; for perceiving in what multitudes ſervants were in moſt places, they feared that the ſingularity of their garment might be an item to them to take notice of their multitude, and to know their own ſtrength, and ſo at length take advantage of it againſt their Maſters. This device of calling Councels was but like that fancy of the Roman Gentleman; for many times it might well have proved a great means to have endangered the Truth, by making the enemies thereof to ſee their own ſtrength, and work upon that advantage; for it is a ſpeedy way to make them to ſee that, which for the moſt part is very true, that there are more which run againſt the Truth, then with it.

THE FOURTH SERMON.

MATTH. xxiij. 38.

Behold, your houſe is left unto you deſolate.

Severity in God ſeems to be a quality not natural, but caſual and occaſioned, unto which in a manner he is conſtrained beſides his nature: ἓν γὰρ μόνον πάθος ἔχει τὸ ἀγαθόν, For God, ſaith *Triſmegiſtus*, hath but one onely property, one quality, and that is Goodneſs. *Prior bonitatis Dei ſecundum naturam, poſterior ſeveritas ſecundum cauſam; illa ingenita, hæc accidens; illa propria, hæc accommodata; illa edita, hæc adhibita*, ſaith *Tertullian*. The prime quality in God is goodneſs; for that is natural; ſeverity is later, as being occaſioned; that is eternal, this is adventitious; that is proper unto him, this is but borrowed; that inwardly flows from him, this is inwardly fixed upon him. We uſually obſerve, that if we would know things what they are by nature and of themſelves, we muſt conſider their firſt actions and operations, which voluntarily flow from them before

before that either Art or Cuſtom hath altered them. Beloved, will you know the truth of what I but now ſpake, that God of himſelf & by his nature is onely good? then obſerve his firſt actions into which his own nature carried him. Number all his acts from the Creation till the Fall of Man, and you ſhall find in them nothing but goodneſs. When he created this beautiful frame of Heaven and Earth, Men and Angels, in that wonderful order, who counſelled him? or what moved him thus to do? He was of himſelf All-ſufficient, & needed nothing, why then did he thus break out into action? certainly becauſe he was good: For goodneſs *otium ſui natura non patitur; hinc cenſetur, ſi agatur.* Goodneſs is a reſtleſs thing, always in doing, & it loſes its nature if it be idle: It is like a fountain, it cannot ſtay in ſelf in it ſelf, it muſt find vent and diſperſe it ſelf. Even ſo, Beloved, God, becauſe he was good, could not contain himſelf within himſelf, but his goodneſs forced him to break out, to communicate himſelf, to give being unto other things, that ſo he might have as it were fellows and companions to take part with him in thoſe excellencies which were in himſelf. There goes in our books a ſaying of one, whoſe name I do not well remember, that ſaid, *He would not be in Heaven, were he to live there himſelf alone.* God ſeems to have been of this man's mind, and to have thought Heaven it ſelf unpleaſant, till he had provided him companions. Secondly, when he had created Man, he leaves him not, as the Oſtridge doth her young, upon the ſhore, but he takes him to himſelf, and places him in a place of pleaſure. This was no doubt a further argument of his goodneſs. Thirdly, when he created an helper for him, he did ſo becauſe he ſaw *it was not good for man to be alone.* Fourthly, that he gave him a law by which he was to order his ſteps, this was yet a farther degree of goodneſs: for, thinking it not enough that man ſhould enjoy onely earthly pleaſures, he ordained him a law, by obſervation of which, as the Angels by *Jacob*'s Ladder, he ſhould aſcend up to ſupernatural and heavenly bliſs. Hitherto, Beloved, whil'ſt all that he is, he is of himſelf, his countenance is fair as the Sun in its ſtrength; no frown, no wrinkle in his forehead: But look upon him after this, when man's folly had wrought him againſt his nature into another mould, when he had been provoked by the ſin of our firſt Parents and their rebellious Off-ſpring, and he is now no more himſelf. We may ſay of him

as *Naomi* ſpeaks of her ſelf in the Book of *Ruth*, *Call him no more Naomi*, (that is, Pleaſant) *but call him Mara*, (that is, Bitter) *for he hath dealt very bitterly with us.* He is now no more that God that made us, but he is that God that we have made: *Fecimus enim, non accepimus ſeverum*, for we received him a Creator, a good, a calm, and a gentle God; but we have made him a deſtroyer, a fierce, a ſtern, a ſevere and angry God. *Marcion* the Heretick, conſidering with himſelf the wonderful mildneſs of our Saviour in the New Teſtament, and the great ſeverity of God in the Old, fell upon this conceit, that there were two Gods, one courteous and mild, the Authour of the New; the other fierce and malignant, the Authour of the Old Teſtament. Indeed, to conſider the marvellous difference betwixt God in his love and in his wrath, were almoſt ſufficient to make a man a *Marcioniſt*, and think there were two Gods; but that our common experience tells us, that *Furor fit læſa ſæpius patientia*, no men more implacable & fierce when they are moved, then thoſe who are by nature moſt patient: as we ſee that ſtone and iron, and ſuch like bodies which hold out moſt againſt the fire, being once hot, do far exceed the heat of flax and tow, and thoſe combuſtible bodies that do ſo eaſily kindle: Therefore, Beloved, is our God ſo fearfully enraged when he is moved, becauſe he is by nature ſlow to wrath, and abhorring all ſeverity. Now, Beloved, of this fiery and angry God, I am, by the courſe of the words which now I have read unto you, this day to ſpeak; which that I may the better do, I muſt requeſt you to obſerve with me what order God doth obſerve in the pouring out of the Vials of his ſeverity and wrath: Sometimes he cometh in his judgments like an epidemical Diſeaſe, he uſes difference and choice, and ſingles out here one and there one, on whome he makes his anger fall: thus he doth, when by ordinary courſe of juſtice he takes the ſinner in his wickedneſs. Againſt this, man's reaſon hath nothing to object; for nothing more meet then that every offender ſhould bear the ſmart of his own ſin. Sometimes he comes like unto a deluge and floud, *inceſtum addit integro*, Pell-mell, without any reſpect or diſtinction of perſons, good or bad, he carries away all before him. Πολλάκι γὴ ξυμπᾶσα πόλις νηκεὲ ἀνδρὸς ἀπώνεα, many times one man's ſin ruines a whole Countrey, as *Achan*'s offence turns all Iſrael to flight; or, as when for the ſin of *Saul*,

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in the ſecond of *Samuel*, all the people are like to ſtarve with famine. Thus doth he viſit, not ſingle perſons, but whole Nations with famine and peſtilence, with the ſword, with fire, with earthquakes, and the like, which, like the rain in the Goſpel, he makes to fall upon the good and bad. Now, Beloved, in this part of God's judgment, there lies a depth which many men do ſtand amazed at, and which well deſerves our further meditation. For, what ſhall we think? ſhall we ſuppoſe, that when theſe general and unreſpective judgments of God, by famine, or ſword, or the like, befall whole Cities and Nations, that there are no righteous perſons amongſt them? that all that bear alike part of them are alike ſinners? this common charity will not permit. Or ſhall we think that the Providence of God makes no difference, but is like *David*'s ſword, *which devours one as well as the other?* that every man, let his life be what it will, gather he little or gather he much, yet he muſt have his Omer full? that *there is one event* (as the Wiſe-man ſpeaks) *to the righteous and to the wicked, to the clean and to the unclean, and to him that ſacrificeth not: as is the good, ſo is the ſinner, and he that ſweareth as he that feareth an oath?* But this ſeems not to ſtand with God's Juſtice; for *Abraham*, in the Book of *Geneſis*, urges God with this, and God replies not to him; *Wilt thou* (ſaith he) *deſtroy the righteous with the ſinner? ſhall not the judge of heaven and earth do right?* Beloved, at this depth of God's judgments I now ſtand, to ſee if peradventure it be any way fordable, if by the grace of God I may find a paſſage through for your and my own inſtruction. Search therefore we will, ſo far as Chriſtian ſobriety ſhall give us leave, how it comes to paſs that it is a juſt thing with God, in thoſe common calamities of War, and Famine, and Peſtilence, and the like, which many times befall whole Countreys, to wrap up both good and bad without any difference, and at once to ſweep them all away: For, you may be pleaſed to remember, that at my firſt entrance upon theſe words, I left that point of Doctrine to be diſcuſſed.

I made no artificial or curious diviſion of the words, but went over them as it were ſtep by ſtep, word after word, in order as they lie. And firſt, I conſidered the word *Your*, which is the firſt round and ſtep in my Text, *Your houſe*. Which word, I told you,

was

was a word of contumely and diſgrace; for our greateſt glory is to be his, and not our own; *You are not your own, you are bought with a price*, ſaith the bleſſed Apoſtle. When therefore ſpeaking of *Jeruſalem*'s houſe, he calls it *yours*, this was, I told you, a term of reprobation, and ſignified that it was no more his, he would no longer own it. From this word *yours*, I went forward to the next word, *houſe*, which is the next ſtep in my Text; and finding that this word might bear a double interpretation, I drew from it a two-fold leſſon; Firſt, I told you this word *houſe*, might ſignifie the Temple, wherein he then was when he ſpake theſe words. Hence therefore, in that we might well underſtand him to threaten that he would therefore leave the Temple deſolate, I drew a leſſon, teaching us to conſider and lay unto our hearts thoſe fearful judgments which God did many times pour out even upon Churches and Chappels, and Houſes dedicate to Religion and ſervice of God, when they were abuſed to ſuperſtition or hypocriſie. Secondly, I told you this word *houſe* might by a Figure ſignifie the City *Jeruſalem*, or rather that whole Eſtate and Kingdom; for it is an uſual phraſe in Scripture, by theſe words, *the houſe of Iſrael*, and *the houſe of Jacob*, to expreſs that whole Common-wealth. Hence therefore, in that we may underſtand him to threaten the ruine of the whole Eſtate and Kingdom of the Jews, I drew a ſecond leſſon, teaching us to conſider the judgments of God many times poured out upon whole Kingdoms without reſpect, when the people ſhall relapſe from God, and fall to ſin. Now this leſſon, which then I onely pointed at, but came not ſo near as to touch it, I purpoſe at this time, by God's grace, fully to unfold and inſiſt upon: For it is a leſſon above all others, teaching us to take heed unto our ways, and to prepare our ſelves to undergo the good pleaſure of our God. And ſo much the rather deſerves this point to be carefully look'd into, becauſe in this judgment of God upon whole Kingdoms, ſomething there is, which ſeems to croſs that juſtice by which the world is govern'd. I have heard that in the Civil Law it is a matter of danger, and will bear an Action, if a man ſpeak evil of a whole Society, or a whole Nation: And the reaſon is given, becauſe there is no Society, no Nation ſo bad, but there may be found ſome good perſons amongſt them. The *Bœotians* were generally held for blunt and dull-ſpirited men,

men, yet they yielded *Pindarus*, one of the prime and chiefeſt Ethnick Poets. The *Scythians* were accounted barbarous, yet they gave the world *Anacharſis*, one of the beſt Philoſophers. The *Idumæans* were held for aliens and ſtrangers from the Covenant of grace, yet unto them we owe *Job*, that moſt glorious pattern of patience. But, Beloved, our God regards not what is written in the Pandects, he governs not the world by the Civil Law; but out of a Law of his own not onely ſpeaks evil, but doth worſe unto whole Nations, among whom notwithſtanding ſome righteous perſons are. *Ah ſinful Nation, a poople laden with iniquity, a ſeed of evil doers, princes of Sodom, people of Gomorrah!* Theſe be the names by which he ſtyles the inhabitants of *Judah* and *Jeruſalem*; amongſt whom I doubt not but many good men were, though no other, yet *Eſay* the Prophet, who ſpake theſe words. And as he gives them all, without regard of difference, one name, ſo he makes them all, good and bad, to drink alike of one cup of captivity, notwithſtanding there were many among them of great uprightneſs; witneſs *Daniel* and his fellows. Again, *Theodoſius* the Emperour, when the inhabitants of *Theſſalonica* had in a wantonneſs and tumult ſlain one of his men, in revenge ſent in his Soldiers upon the City, and without examination and enquiry who were guilty, who were innocent, ſlew with a great ſlaughter all that came to hand. This fact of his ſo far diſpleaſed St. *Ambroſe*, at that time Biſhop of *Millain*, that he put the Emperour from the Lords Table, forbad him the Church, and ere he would reſtore him, made him in publick bewail his errour, and crave forgiveneſs of God for it. Thus indeed it was betwixt St. *Ambroſe* and *Theodoſius* the Great; but a greater then *Theodoſius*, God, the great Emperour of Eaſt and Weſt, he will do thus and much more in this kind, and no St. *Ambroſe* muſt dare to queſtion the juſtice of his action. Laſt of all, in the world, that which makes ſins many times eſcape unpuniſhed, is the multitude of offenders: *Neſcio* (ſaith a Heathen man in the Hiſtorian) *an ſuaſurus fuerim omittere potius prævalida & adulta vitia, quam hoc aſſequi, ut palam fieret quibus vitiis impares ſimus.* Sins many times do reign amongſt men, and ſpread themſelves ſo far and wide, that no ſtrength of the Magiſtrate is able to ſuppreſs them; and therefore many times men think it beſt wiſdom to let ſuch ſins alone, for he that goes about to amend

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amend them ſhall but betray his weakneſs. But, Beloved, God will not be out-braved by any ſin, be it never ſo univerſal; it is not a multitude that can countenance or uphold iniquity againſt him; he will not regard or pity the loſs of ſo many lives, or be remorſeful at the ſhedding of ſo much bloud. For, it is not onely true which the Prophet ſaith, *That a thouſand years with him are but as one day*; but, in the caſe we now ſpeak of, a thouſand, a million, a whole world of men, are no more with him then one man. *Caligula* the Emperour wantonly wiſhed, that all the people of *Rome* had but one neck, that he might ſtrike it off at a blow. Beloved, when the Lord Chief Juſtice of Heaven and Earth ſhall ſit to do judgment upon ſinners, all the world hath before him as it were but one neck; and if it pleaſe him, as once it did under *Noah*, he will ſtrike it off at a blow. I know the world ſometimes doth acknowledge a neceſſity of ſuch proceeding, though joyned with ſome injuſtice: *Habet aliquid ex iniquo omne magnum exemplum, &c.* Exemplary puniſhments and publick reformation can never take place, without ſome wrong to ſome particulars; but the wrong which doth befall ſome few is largely recompenced and made up by the good that redounds unto the whole. There was a law in *Rome*, that if a Maſter were ſlain by one of his ſervants, all the ſervants under his roof were to die for it; alſo accordingly was the practiſe: For when *Pedanius* was ſlain by his ſlave, 400 of his ſervants were put to death. This ſeverity they thought fit to practiſe, ſo to ſecure the lives of men, and to reſtrain ſuch miſchiefs as might come by the inſolency of ſervants. Yet, Beloved, that Man's reaſon may take no offence at theſe proceedings, and be ſcandalized, that in theſe common calamities no greater difference is made betwixt the good and bad, we will, firſt of all, conſider what reaſons we may find out why God ſhould hold ſo unreſpective a hand: and ſecondly, we will draw ſome Uſes from the Doctrines. And firſt of the reaſons why God doth thus proceed.

And firſt I ask, What if peradventure we were able to render no reaſon at all of this action of God? ought this to prejudice or call in queſtion the juſtice of it? Alas, we are men of dull and ſlow underſtanding; when we have turned our books, and ſpent our days and nights in ſtudy, and wearied our ſelves in ſearching out

out the cauſes of natural things, yet with all this ſweat, with all this oyle, we cannot attain ſo far as to know why the graſs which grows under our feet is rather green, then purple or ſcarlet, or any other colour. And think we then to dive into ſupernaturals, and ſearch out thoſe cauſes which God hath locked up in his ſecret treaſures? St. *Auſtin* having written to a ſcholar of his, and opened many points unto him, tells him, that if he had given him at all no reaſon of ſuch things as he had written, yet it ought to be with him of ſuch authority and credit, that he ſhould take them upon his word, without any farther queſtion. Was it thus betwixt St. *Auſtin* and his ſcholar? how much more then ought it to be ſo betwixt God and us? how readily ought we to take him on his word, and willingly believe him above, againſt our reaſon? *Hiero* King of *Sicilie* when he had ſeen thoſe wonderful deviſes and engines which *Archimedes*, that great Mathematician and Engineer, had fram'd, and conſidered what marvellous effects they were able to produce beyond all expectation, he commanded to be proclaimed, That whatſoever *Archimedes* hereafter affirmed, how unlikely ſoever it ſeem'd to be, yet *ſans queſtion*, it ſhould be taken to be true. Beloved, the great Geometrician of Heaven, which made all things in number, weight and meaſure, hath infinitely ſurpaſſed all humane inventions whatſoever; and can we do him leſs honour then *Hiero* did to *Archimedes*, then cauſe it to be proclaimed throughout the world, that whatſoever he ſaith or doth ſhall be taken for juſt and true, howſoever no probability, no reaſon can be aſſigned? The whole diſputation of the Book of *Job* doth drive at this very Doctrine; for when that God had afflicted *Job* in that fearful manner, and his friends were come to comfort him, there ariſes a queſtion concerning the reaſon why *Job* ſhould thus be handled: His friends, grounding themſelves upon this concluſion, that all affliction is for ſin, lay folly and iniquity to his charge, and tell him, that though he had made fair ſhew in publick, yet certainly he had been a cloſe irregular; and though he had eſcaped the eye of the world, yet the judgment of God had found him out. But *Job* on the contrary ſtoutly pleads his innocency, and marvels for what reaſon the hand of God ſhould be ſo heavy upon him. And when their controverſie could have no iſſue, behold, *Deus è machina*, God himſelf comes down from heaven, and puts an

end unto the queſtion; and having condemned *Job* of ignorance and imbecillity, tells him, that it was not for him to ſeek a cauſe, or to call his judgments in queſtion.

Secondly, it may well be that we may ſave our labour, that we need not move the queſtion, or ſeek a reaſon at all: For, in theſe common calamities which befall whole Kingdoms, it may be God doth provide for the righteous, and deliver him, though we perceive it not. It is the property of God, πόθεν ἐν ἀπόροις, to find means when all mens inventions fail: *He bringeth down into the grave, and raiſeth up again,* ſaith *Hannah* in the firſt of *Samuel.* Some examples in Scripture make this very probable: The old world is not drowned till *Noah* be provided for; *Sodom* cannot be fired till *Lot* be eſcaped; *Daniel* and his fellows, though they go away into captivity with rebellious *Judah*, yet their captivity is ſweetned with honours and good reſpect in the land into which they go. And who knows whether God be not the ſame upon all the like occaſions? How many millions of righteous perſons have thus peradventure been delivered, whoſe names notwithſtanding are no where recorded? It was an obſervation of the Junior *Plinie*, *Facta dictaque virorum illuſtrium alia clariora, alia majora:* All men have not gained credit in the world according to their deſert. Some things of no great worth are very famous in the world, whereas many things of better worth are leſs ſpoken of, or perchance lie altogether buried in obſcurity, *caruerunt quia vate ſacro*, becauſe they lighted not on ſuch who might tranſmit their memory to poſterity. The examples of *Daniel* and *Lot*, and ſundry others, which becauſe they ſtand upon record, take up the talk and ſpeech of the world, may peradventure be of his rank, perchance they are onely *clariora*, they are onely more ſpoken of; and others, whoſe memory is loſt, are *non minora, ſed obſcuriora*, are no whit leſs then they, onely they are leſs ſpoken of. St. *Auſtin* obſerves out of *Salluſt*, that divers reading the antient Stories, and finding many famous perſons mention'd in them, much commended thoſe times, becauſe they thought that all the men had been ſuch as thoſe. As this was an errour in thoſe that read the ancient Stories, ſo let us take heed, leſt we reading the holy Stories of the Bible, fall upon a contrary errour; and finding the memory of *Daniel* and *Lot*, and others,

others, ſo ſtrangely in theſe general plagues delivered, ſuppoſe, there were none but theſe; *Vixere fortes ante Agamemnona*, doubtleſs, both before and ſince, millions have made the like eſcapes, though their memory lies buried in oblivion.

Thirdly, be it granted, that in theſe œcumenical, theſe general plagues, the righteous and ſinner ſpeed alike, yet there is great reaſon it ſhould be ſo: For though in great and crying ſins the righteous partake not with the wicked, yet in ſmaller ſins the righteous and ſinner evermore concur. For who is amongſt the ſons of men that can preſume himſelf free from theſe kind of ſins? Now the greateſt temporal puniſhment that is imaginable is far too little for the ſmalleſt ſin you can conceive; for the due reward of the ſmalleſt ſin that is, can be no leſs then eternal torment in hell. This is enough to clear God of all injuſtice; for who can complain of temporal, that doth juſtly deſerve eternal pains? Or why ſhould they be ſevered in the penalty, that are thus joyned together in the cauſe? And what though the fault of the one be much the leſs? it will not therefore follow that the puniſhment ſhould be leſs. It will ſeem a paradox that I ſhall ſpeak unto you, yet will it ſtand with very good reaſon, Great cauſe many times there is, why the ſmaller ſin ſhould be amerced and fined with the greater puniſhment. In the Pœnitential Canons, he that kills his mother is enjoyned ten years penance, but he that kills his wife is enjoyned a far greater: and the reaſon is immediately given, not becauſe it is the greater ſin, but becauſe men are commonly more apt to fall upon the ſin of murdering their wives then their mothers. Beloved, the reaſon is larger then the inſtance, and it teaches us thus much, That in appointing the mulct for a ſin, men ought not onely to conſider the greatneſs of it, but the aptneſs of men to fall into it. It is a note that St. *Auſtin* lays upon ſmaller ſins, that they are *tanto crebriora quanto minora*, becauſe they be leſs, men preſume the oftner to commit them. It is good wiſdom therefore when ordinary puniſhment will not ſerve to redreſs them, to enhance and improve their penalty. *A. Gellius* reports, that there was a law in *Rome*, that he that gave a man a box on the ear, was to pay him about the ſum of twelve pence of our money: Now there was a looſe, but a rich fellow, that being diſpoſed to abuſe the law,

was wont to walk the ſtreets with a purſe of money, and ſtill as he met any man he would give him a box on the ear, and then a twelve-pence, and a box of the ear, and ſo a twelve-pence: to repreſs the inſolency of ſuch a fellow, there was no way but to increaſe the value of the mulct. Beloved, the ſame courſe doth God take with us; when his ordinary and moderate puniſhments will not ſerve to reſtrain us from falling into ſmaller ſins, he ſharpens the penalty, leſt we ſhould make the gentleneſs of the law an occaſion of ſin. And hence it ſeems it doth proceed, that God many times lays ſo great penalties upon the righteous perſon, and couples him with the groſſer ſinner in theſe general plagues, which by his providence do befall the world.

A fourth reaſon I will borrow from St. *Auſtine*, who in his firſt Book *De Civitate Dei*, touching upon this queſtion, Why the righteous partake with the wicked in common calamities? notes one ſpecial cauſe to be, that they uſe not that liberty which they ought in reprehending ſinners, but by their ſilence ſeem to conſent and partake in their ſin, and therefore juſtly partake in their puniſhment. For, Beloved, it is not as you think, that this duty of reprehenſion is impropriate, and pertains onely to the Miniſtry; it is a common duty: for, as *Tertullian* ſpake in another caſe, *In majeſtatis reos & publicos hoſtes omnis homo miles eſt*, Againſt Traitors and common enemies every man is a ſoldier: ſo is it true here, every one that is of ſtrength to pull a ſoul out of the fire, is for this buſineſs, by counſel, by advice, by rebuking, a Prieſt; neither muſt he let him lie there to expect better help: *Thou ſhalt not ſee thy brother ſin, but thou ſhalt rebuke and ſave thy brother*, ſaith God in *Leviticus*. He ſpeaks it not unto the Prieſt, but to the People. *Cura animarum*, the cure of Souls is committed to every man as well as to the Prieſt: Every one of you hath cure of Souls, either of his child, or his ſervant, or his friend, or of his neighbour; and if any of theſe periſh through your default, his bloud ſhall be required at your hands. The man in the Goſpel that fell amongſt thieves, when he was neglected by the Prieſt and the Levite, the Samaritane undertook the cure of him. Though thou be but a Samaritane, though but a Lay-perſon, yet if thou findeſt thy brother fallen into the devils hands, thou muſt not ſend for the Prieſt or the Levite, but diſcharge the cure thy ſelf:

ſelf: For, God that commands thee to bring home thy brothers beaſt, if thou find him going aſtray, much more meant that thou ſhouldeſt bring home thy ſtraying brother. Common charity requires thus much at thy hand; and to make queſtion of it, is as if thou ſhouldeſt aſk with *Cain*, *Am I my brothers keeper?* The neglect of this duty, as in it ſelf it is a great ſin, ſo is it in another reſpect much greater, becauſe it intereſts us in other mens ſins: For were we frequent in diſcharging this duty, in all likelihood ſin would not be ſo rife; whereas now, by neglect of it, we, as it were, pull down the banks, and open a wide gap to ſin and wickedneſs. No marvel therefore if ſometimes the righteous perſon find himſelf over-whelmed with thoſe flouds, to which himſelf hath opened the way. And let this ſuffice for the reaſons which may be drawn to clear God's Juſtice from all imputation, in the execution of his general judgments. Let us now a little ſee what Uſes we may make of this Doctrine.

And firſt of all, the conſideration of the general judgments of God, is a notable argument to work out the converſion of the obſtinate ſinner: For howſoever many times ſinners, in the heat and proſecution of their ſins, forget and neglect themſelves, yet when they ſhall be put in mind what a train their ſin hath, how it may enwrap their poſterity, their family, their whole Countrey; how like it is unto the Dragon's tail in the *Revelation*, which drew down the ſtars from heaven; how even good men, and the Saints of God, may fall within its compaſs, and ſmart for it; if they have not put off all ſenſe of common humanity, this muſt needs make them return and conſider of their ways. For, as on the one ſide we ſay commonly, *Non nobis ſolis nati ſumus, partem amici, partem patria, &c.* No man is born onely for his own good but for the good of his friends, for the good of his Countrey, and millions more beſide himſelf: ſo is it true on the other ſide, no man ſins unto himſelf alone, but with the hazard of his friends, with the hazard of his Countrey, and infinite more beſide. The thought of this muſt needs break the heart of a ſinner that is not quite turned to flint. We read in our books, that when *Ulyſſes* feign'd himſelf mad, becauſe he would not go to the Trojan War, and in his madneſs drove his plough fantaſtically, thoſe who were ſent to diſcover him, laid his young

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ſon *Telemachus* in the furrow, to ſee if he would drive over him; at the ſight of whom, all his maſk of madneſs fell off. Beloved, though ſinners run mad in ſin, though they drive as furiouſly as *Jehu* did, yet if we lay before them their wives and children, *& dulcia pignora*, if any ſenſe remain, they will forget their madneſs, and not drive over them. It is a great means of looſeneſs in many men, that they ſtand alone, and have none to depend from them, none to care for but themſelves. And thoſe who ſeek out perſons whom they may employ in deſperate purpoſes, will ſooneſt faſten upon ſuch an one who is ἀφρήτωρ, ἀνέστιος, *ſine re, ſine ſpe*, without houſe, or lands, or kindred; for ſuch commonly are the fitteſt pieces to make inſtruments of villany who have nothing to loſe. But, Beloved, in the caſe we now ſpeak of, no man can aſſure himſelf he ſtands alone, and ſins onely to his own danger; for if he live amongſt men, he ſins with the loſs and hazard of millions more beſides himſelf.

Our ſecond Uſe ſhall be a note of comfort for thoſe good men who bear a part in any common calamity, it is this, That they be not diſheartned to ſee themſelves yoked in puniſhment with wicked perſons, as if that God held the ſame eſteem of the one and of the other: For, that is moſt true which St. *Auſtin* ſpake, *Manet diſſimilitudo paſſorum, etiam in ſimilitudine paſſionum*; howſoever the penalties be alike, yet God ſees a great difference betwixt the Patients, though the world perchance cannot diſtinguiſh them. The gold and the droſs lie in one fire, yet the workman can diſtinguiſh them, and puts the one into his Treaſury, the other to the Dunghil. The Wheat and the Chaff are both under one Flail, yet the Husbandman ſevers them, the one to the Granary, the other to the Fire. God in very good wiſdom may and doth refuſe to diſcover his love by any outward token of diſtinction. Amongſt the ſons of *Jacob*, it occaſioned much miſchief that their Father, in token of his love, had given his ſon *Joſeph* a gayer Coat then unto the reſt of his brethren. To take therefore away from us all ſtrife and emulation, it pleaſed God to clothe us all alike, and to leave no difference betwixt the coats of *Joſeph* and his brethren. It is the property of ſervants many times, if they diſcover their maſters

maſters love, to be crank, and bear themſelves proud of it, and ſo contemn their fellow-ſervants. That this befalls not us, it pleaſed God to conceal his love until time convenient, and mean while to give both good and bad the ſame Livery, the ſame look and countenance. Let us therefore with patience expect the day of ſeparation; and ſince this world is the place wherein we muſt be cleanſed and purified, let no man be diſheartned if he find himſelf in the ſame fire with the droſs, in the ſame floor with the chaff, in the ſame puniſhment with the wicked.

FINIS.